CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, AUGUST 27, 1836. NO. 785.---VOL. XV.—NO. 35.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

No. XXXI.

DAVID'S RESOLUTIONS.

In these resolutions, the reader will find much to admire and imitate. For a king or a Christian, commencing his respective course of life, never were principles more admirable adopted.

David was now proclaimed king of Israel. It is the object of my present number to develope that course of conduct, which on his accession to the throne he professed it his intention to adopt. The hundred and first psalm is supposed to have been written on that occasion. He commences with a developement of the just and merciful principles, by which he meant to govern the kingdom; and he expresses them as in the presence of that Being, who had approved his former character, and raised him to the royal elevation he now enjoyed: I will sing of mercy and judgment; unto thee, O Lord, will I sing. Mercy, justice, and integrity shall be my guiding lights, and I will walk in them as under the immediate inspection of the Omniscient.

1. After this exordium, David makes allusion to himself—to the resolutions he had formed respecting his own behaviour: I will behave myself wisely in a perfect way. This is the first and grand aim of every good man. He looks at home. He examines his own motives of action. He views his own proficiency in obedience. He ascertains his own departures from that luminous path. For a person who desires to be a Christian, there is no propensity more offensive or fatal, than a scrutinizing or condemnatory spirit;—a spirit more disposed to intermeddle with the affairs of a neighbor, than to pronounce at home that startling admonition of the prophet,—*Thou art the man.* Let me intreat you, therefore, if you imagine you have embraced the pure doctrines of the cross, to be satisfied, with that peace in believing: let me intreat you to abstain from every unchristian word and work against your neighbor. Let not *your best of trees* produce *the worst of fruit:* that would be a miserable recommendation of the infallibility of your faith. You say that your belief is more scriptural than that of other denominations. This may be true, and it may be a mistake. But allow it to be correct. Then, to employ the language of a poet, let those denominations

> 'See
> That as more pure and gentle in your faith,
> *Yourselves* are gentler, purer. Ye shall be
> As gods among them, if ye thus obey
> God's precepts.'

Imitate the resolution of David: Conduct *yourselves* wisely in a perfect way. You will feel your insufficiency, indeed;—but like him repair to the Fountain of Wisdom and Strength. With him address the Supreme Being, almighty and all-gracious,—O when wilt thou come to me! Be sensible of your dependence upon him. Supplicate his presence, protection, and blessing.

2. David proceeds in developing the principles, by which he purposed to regulate his conduct: I will walk within my house, or my court, with a perfect heart: To my family and kingdom I will discover perfect integrity of heart and life; in my personal intercourse, setting a praiseworthy example,—not from prudential, not from political views alone, but from conviction of God's eye being upon me, and through desire to promote his glory. I will set no wicked thing before mine eyes: I will have no unjustifiable aim. My honor shall not be corrupted by reasons of state. I hate the work of them that turn aside: I execrate the crooked policy of the artful, the designing, the interested: it shall not cleave to me. No such unworthy motives shall adhere to my soul, or debase my highminded views. 'I consider myself, though king of Israel, as a subject of God, and sin as treason against his supremacy. A froward, stubborn, or rebellious heart shall depart from me. Such a disposition I will neither indulge in myself nor tolerate in others. I will not know a wicked person: An infamous character shall be no friend or intimate of mine: no royal favor, no royal munificence, shall he experience.

3. The next character that excited the animadversion of David, is more troublesome and mischievous than any mentioned in the whole psalm, and he threatens the delinquent with merited punishment and reprobation. It is in truth a delinquent hateful to God and man; a character that sows more discord and spreads more dissatisfaction in the field of the world, than almost any other. Need I say that the psalmist alludes to the busybody, the intermeddler, the whisperer, the talebearer, the slanderer, the propagator of falsehoods and unfounded rumors? Whoso privily slandereth his neighbor, him will I cut off,—severely punish, discard, or banish from my court and dominions. He that worketh deceit, says the royal admonisher, shall not dwell within my house: he that telleth lies, shall not tarry in my sight. No calumniator, no informer, shall remain in my service. Against the base insinuations of mischief-makers, against the poisonous breath of defamers, I will manifest the most unrelenting sternness, the most immitigable severity. I will early, or invariably, destroy all the wicked of the land;—all such evil doers, such criminal characters, such disturbers of the peace and harmony of society, I will cut off from the city of God.

A noble resolution, but of most difficult accomplishment. Human nature continues the same in all ages. Where there is no religion, no moral principle, there will be lying; where ignorance and bigotry exist, there will be a fondness for misrepresentation; a love of wild rumors and wild surmises; a relish for calumnious tales and miscreated suspicions; a welcoming of the marvellous, the incredible, the impossible; a thirst for the waters of strife, evil speaking, clamor, malice, bitterness; an exclusive spirit, defamatory suggestions, uncharitable and unchristian judging.

This is an appalling catalogue of crimes. Individuals of this irreligious temper, persons of a high look and a proud heart, who are insensible to their own imperfection and unworthiness, but who fabricate or retail slander against a neighbor, David declares that he will not suffer or endure. Moses had made a similar proclamation by command of the Most High: Thou shalt neither *raise* nor *receive* a false report. Solomon is equally explicit against this criminal habit: He that hides hatred with lying lips, and he who utters a slander, is a fool. In the multitude of words, there wanteth not sin; but he who refrains his lips, is wise. But the most awful denunciation against this vice, which I remember to have seen, you may find in the Revelation. Observe with what characters the author classes liars, and the tremendous doom of all; and whenever you feel disposed to employ falsehood, to misrepresent, to calumniate, I pray God that you may remember the sentence, and stand in awe of Him who witnesses the thoughts of your heart and the words of your mouth. The unfaithful, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death. The blessed Savior, too, attaches the same criminality to abusive or malicious speeches: I say unto you, that for every idle or unprofitable speech, every false or injurious word, which men shall speak, they shall give account in the day of judgment; for by thy words thou wilt be justified, and by thy words thou wilt be condemned.

4. Do you wonder, my readers, that David was so deeply impressed with the sinfulness of vague and evil-minded rumors? that he communicated his disapprobation so strongly? I think you do not, for you all know something of this evil: few of you have escaped its venom, and few of you have have remained innocent of its sin. If then your impressions resemble my own, be it your aim to discourage the slightest appearance of this crime both in yourselves and others. If sometimes compelled to hear the calumnies and floating rumors of the day, just as you hear some dismal howling that enters your window by night, do not propagate those rumors any more than you would propagate these melancholy sounds; let them die even from your own memory. He who spreads a false accusation, becomes an accomplice with the original contriver. Many evil rumors may be true, but it does not become you to promote their circulation. It forms a part of the universal prayer, to 'hide the fault we see.' Therefore have nothing to do with forging an untruth; and have no concern with falsehoods of other people's forging: both to retailer and receiver they are a most unprofitable commodity; to him who entertains, and him who disposes of them. The example of the divine teacher, and the golden rule which he gave for our direction, I have often recommended as truly of heavenly origin, and I would recommend them now: Make that perfect example and that golden rule your directory. You will find them of universal application and efficacy: like the love of God shed abroad in the heart, they will diffuse a benign influence over your minds, your affections, your intercourse with mankind. Strive, then, during the remainder of your earthly day, to imbibe their spirit and to exemplify their divine principles. The example of Christ, I hope, is imprinted on the memories of all. He suffered for you, leaving you an example, that you should follow his steps: he committed no sin, neither was guile found in his mouth: when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him who judges righteously. He exemplified the wisdom that is from above,—pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace by those who make peace. Blessed words, and worthy of being inscribed upon every heart! But not more blessed than the rule, which the Savior proposed for your observance: All things,—whether thoughts, words, or actions,—whatsoever you desire others to entertain, express, and perform in regard to you, fail not to entertain, express, and perform yourselves; for this is the law and the prophets. Such are the principles and practice, which your heavenly Father will approve and reward; and he will view you with the same complacency, with which David promised to regard his faithful advocates and friends: Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walks in a perfect way, shall both serve me and participate in my glory.

I have now accomplished what I proposed. I have presented some of the more prominent features of David's promised administration,—those principles of conduct, which he promised should influence his government of himself and his government of the kingdom. Many of his views are extremely applicable to the situation and circumstances of Christians, to your own religious improvement, and to your intercourse with the Christian community. May your conviction of their truth, your corresponding endeavors to observe them, and the blessing of the Almighty promote your comfort on earth and immortal life in heaven.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 24.

EXTENT OF THE ROMAN CATHOLIC CHURCH.

In this connection it may seem proper to state a few facts relating to the extent of the Roman Catholic church in the world, in order more distinctly to show the magnitude and power of that spiritual establishment, of which the Catholics in the United States form but an inconsiderable element. It is well known that the Catholic church embraces a large portion of the civilized world, besides considerable numbers in pagan countries, whom the persevering zeal of the missionaries has, at different periods, converted to the Catholic faith.

The mean of the estimates made by Malte-Brun, Graberg, Pinkerton, Hassel and Balbi, gives for the whole population of the globe, 742,884,200, and the mean population of Christian nations, according to the same authority, is 242,200,000; from which it appears that the *Christian nations constitute but about one third of the whole.* (*American Almanac* for 1834, p. 270.)

The population of the globe, a few years before, was estimated by Malte-Brun at 642 millions; of whom 116 millions or between one fifth and one sixth were Catholics; 70 millions or about one ninth belonged to the Greek church; and 42 millions or about one fifteenth were Protestants; and according to Hassel, it was 924 millions; of whom 134 millions or about one seventh were Catholics; 62 millions or about one fifteenth belonged to the Greek church, and 55 millions or about one seventeenth were Protestants. The mean of these two estimates is 783 millions for the whole population, 125 millions or about one sixth for the Catholics, 66 millions or one twelfth for the Greek church, and 48 1-2 millions or about one sixteenth for the Protestants. Thus the number of Christians would be 239 1-2 millions, not essentially differing from the sum of 242 1-5 millions, as the mean of the later estimates of the above five distinguished geographers. (*American Almanac* for 1830, p. 148.)

We may consider the mean of the estimates of Malte-Brun and Hassel, as accurate as the nature of the subject will allow, and sufficiently so to show that the *Catholics constitute more than half of the Christians in the world, that they are about twice as numerous as the members of the Greek church, and more than* 2 1-2 *times as numerous as the Protestants.*

It is chiefly with the statistical results respecting the Catholic church in Europe and in America, that we are now concerned. According to Balbi, in his '*Abridgement of Geography,*' published in 1832, the population of Europe is 227,700,000, and according to the *Weimar Almanac* for 1833, it is 221,906,964. The mean of these two estimates is 224,803,482. (*American Almanac* for 1834, p. 270.)

According to the *Weimar Almanac* for 1830, the population of all the European States, in 1828, was 213,977,108; of whom 116,559,075 or more than half were Catholics; 49,847,495 or less than one fourth were Protestants; 42,308,398 or about one fifth were of the Greek church, and 1,671,640 were Jews, besides 3,040,500 Mahometans in Austria, Russia and Turkey, and 550,000 people in Greece, whose religion is not there specified. (*American Almanac* for 1831, p. 264.)

According the *Weimar Almanac* for 1835 (*American Almanac* for 1836, p. 264,) the population of Europe is 218,945,744, having increased from 1828 to 1834 about 5 millions. Of this population 117 1-2 millions are Catholics, 51 1-2 millions Protestants, and about 40 millions of the Greek church. Hence it appears that *the Catholics in Europe constitute more than half of the whole population, and that they are considerably more than double the Protestants, and nearly three times as numerous as the members of the Greek church.*

We may here observe that, of the immense population of Asia, which, in 1828, according to Balbi, was 390 millions, (though in a later estimate of his, it amounted to 524,204,000, *American Almanac* for 1834, p. 268,) there are several millions of Christians, of whom the members of the Greek church are much more numerous than the Catholics; that, Africa, at that period, according to the same author, had a population of 60 millions, of whom the Christians of all denominations, do not probably exceed three or four hundred thousand; that Australasia, with 20 millions of inhabitants, may contain two millions of Christians, chiefly Catholics; and that America, whose population was then estimated by this author at 39 millions, now probably contains 50 millions, of whom about one fourth are Protestants, who are confined to the United States, the British Possessions and a few other provinces, while about three fourths of the area of the continent of America, or about eight millions of geographical square miles of surface, are occupied by the Catholics, who hardly tolerate the exercise of the Protestant religion in a single province. (*American Almanac* for 1830, p. 142, &c.)

To the 117 1-2 millions of Catholics in Europe, if we add for Asia, Africa and Australasia three millions, and for America 30 millions which we believe is not too large, we shall have *for the number of Catholics in the world* 150 1-2 *millions which is more than one fifth of the whole population according to the mean of the estimates of the above five geographers, and nearly one fifth according to the above mean of the estimates of Malte-Brun and Hassel, and according to a mean of later estimates of theirs.*

To the 51 1-2 millions of Protestants in Europe, if we add for all other countries 18 1-2 millions, we shall have 70 *millions for all the Protestants on the globe,* which is much larger than the estimate of either Malte-Brun or Hassel, but which seems to be a just estimate.

It has been said that the power of the Pope has of late been on the decline, especially in Europe. However that may be, there are, according to the mean of the above estimates by Malte-Brun and Hassel, at least 125 millions of Catholics in the world; and their number in Europe, according to the *Weimar Almanac* for 1830 and 1835, was considerably more than half of the whole population. No causes, within our knowledge, have of late occurred, which would be likely materially to retard their natural increase or diminish their relative proportion in any part of the world. According to the *Weimar Almanac* for 1830 and 1835, the increase of the inhabitants of Europe, from 1828 to 1834, a period of six years, was about 5 millions,—from 213,977,108 to 218,945,744; of whom the Catholic increase was estimated at one million nearly, and the Protestant at about two millions. Though there are small differences in the estimates made by those who have devoted their time to these statistical inquiries, there is a general agreement, which authorizes us to suppose that *the above number of* 125 *millions is by no means too large an estimate for the Catholic population in the world;* and we are inclined to believe that 150 1-2 millions is nearer the truth.

The above estimates which are made with great care, and which are sufficient for our present purpose, show the immense numerical strength, which acknowledges a spiritual allegiance to Papal Rome. These numbers are not without their connection with political thrones. Among the nations of Europe, Austria with 26 millions and France with 32 millions of Catholic subjects, which together form at least half of the strength of Catholic Europe, cannot either of them, while they sustain the cause at home, be devoid of sufficient zeal to aid, to an almost unlimited extent, the scheme of Propagandism in the United States of North America; a country, almost the only one on the American continent, under the dominion of Protestants, and the most important on the surface of the earth to be set aright, as respects its present growing condition; a country, which alone, if it continue for only one century more, to increase in any thing like what it has done for the last 100 years, will contain a population equal to that of half of Europe; and a country, which has an importance in a political point of view, such as the world has never seen, springing up from its own industry and resources, under one government. In anticipation this field is most interesting to the eagle-eyed politician, desirous of papal sway, and who looks far into futurity for the consummation of his deep laid plans.

But while we contemplate the vast numbers now under the Papal sway, and the great extent of territory both in Europe and in America, exclusively belonging to the Papal dominion, in religious matters, we should not forget the satisfaction which a Protestant feels, from knowing the fact that since the time of the Reformation of Luther about three centuries ago, one third of the descendants of those who belonged to the Western or Roman church at that period, have renounced their allegiance to Papal Supremacy, and that in almost every country in Europe the right of private judgment is recognized, and the exercise of every form of Christian worship is allowed; and in some countries, as in France, the clergy of other forms of Christian worship than the established religion, 'receive stipends from the public Treasury.'

In considering the above estimates and taking a survey of Europe and America in its geographical and political relations, it appears to us that the United States of North America must be by far the most important spot on the globe to the mind of the Vatican politician, and we are not surprised that on this account the eagle eye of a Metternich should long since have spied out the land, and have sent messengers to explore the country, with the hope, perhaps, in due time, of taking possession of it.

FOR THE REGISTER AND OBSERVER.

A SHORT DIALOGUE ON LITTLE CHILDREN'S TELLING TRUTH.

I have lately been visited by a friend who has long taken much interest in the education of youth, and whose intelligent and judicious observations I think will be of much use to me and my wife, in the government of our children. As our family is pretty large, and our cares are numerous, we felt that we had not given as much time as we ought to studying the dispositions and character of our children, and had hence, perhaps, fallen into serious errors in their government. We determined, therefore, to put on none of those *artificial appearances,* by which some parents for a while disguise the actual condition of their families, but to receive our friend as a member of our household, let him see us just as we are, in the hope to avail ourselves of his hints and suggestions. I have often thought that a parent sometimes needs the advice of those who look upon his children with an eye not blinded by the partiality he feels for them, and who, unaccustomed to his domestic discipline, might the better judge of its tendency. What a real service may a friend sometimes render to a family by suggesting errors and improvements in the duties of that most important of all relations—that of a parent; and what parent who feels his responsibility would not receive such suggestions in the spirit of thankfulness and candor.

My friend had not been with me many days before one of my little sons was caught in an act of deception that merited rebuke. Charles had asked his mother for his hat, to go and play on the green, by the side of the house, where he was permitted to run. But instead of going there he went into a neighboring garden to eat fruit, which he found on the ground. He had been often forbidden to go there, and there was no doubt he had asked for his hat with the intention of deceiving his mother.

As I sat in our little parlor conversing with our friend, my wife came in and told me what Charles had done. I felt sorry, for Charles was naturally a good boy, but I had caught him several times before in such acts of deception, and had punished him. But as this now seemed to have done no good, I hardly knew what to do. However, I told his mother that Charles must be punished again, and be forbidden to play on the green. Something like the following dialogue then took place between me and my friend.

I hardly know whether to believe that it is natural for children to tell the truth or not. Many suppose that children naturally love the truth, but there are others, who seem to have a good knowledge of human nature—Walter Scott, for instance—that maintain an opposite opinion.

'But what facts lead you to doubt that children naturally speak the truth?'

Why, take my little son, for example, a good boy, affectionate, for the most part obedient, and too young to have learned deception from others. And yet you heard the story his mother has just told. And facts like this I find are not uncommon with other children. How often do we see very small children feign a cry in order to gain some point. How often, too, will they feign hunger in order to call you out of the room, or feign pain in order to get rid of some of their clothes. Now what are all these but *acted lies?*

'But let us look to this a little. When we say that it is natural for children to speak the truth, we do not mean to deny but that, when very young, they may yield to motives strong enough to lead them to pervert it. But which comes out first, spontaneously, when there is no bias, one way or the other, truth, or falsehood?'

Why, I think truth, when there is no bias; but how feeble is the desire to utter truth, since it is so easily overcome.

'You have answered rightly. Truth comes first, when there is no bias, both with children, and with men. The whole intercourse of life is based on this fact. No one ever told a falsehood from the mere love of falsehood. But now let us look to a little child. Its first natural disposition is to tell the truth. But here are some fine apples, just over the way, and using a little deception will enable him to get them. Is it to be supposed that he will dislike the means, more than he will like the end? What should make him dislike the means? You tell him you forbid him to use such means. But a little child does not know enough even of its parent to feel a *moral* obligation to obey. You tell him they are wicked means. He dont understand you. Of course he can understand no reasonings about general consequences, and regard for the divine will; and it is evident that, as long as the temptation is before him in full force, he will use means of deception just as far as *fear* of you will permit him. Now all this shows us how it may be true that, though we have a natural disposition to tell the truth, this disposition may be so early and so easily overcome.'

But what a world all this supposes children to be in—with natures indeed good—but with evil everywhere pressing upon them and corrupting them!

'Ah! my friend, such a world this is. Hence our great and constant work to combat and destroy the powers of evil. And especially if we are parents what a weight of responsibility rests upon our heads!'

True, indeed true. And how, in such a case as this that has just occurred, are we to meet it?

'There are two things which a parent ought to do to foster and strengthen a child's natural love for truth. The first is to prevent, as much as possible, any case to occur when the child will have any strong motive to deceive. Here is one great part of the parent's office—to keep the child from temptation until he shall have some power to resist. Let it but acquire the *habit* of telling the truth, promptly, spontaneously, and this will be something. Soon it will see the relation it sustains to you, and then its relation to God, and its reason will be developed, and the full man will be born in him. Then deception and falsehood will be abhorred. The other thing I referred to, is to remember that the way to cure habits of deception and lying is to weaken the motive to these vices. All general rules upon the wickedness of falsehood, and all punishment for every single act of it, do not remove, nor touch, the *causes* of it. These it is a parent's office to find out, and he is to strive to weaken their power. All falsehood implies some wrong desire or intention. Acquaint yourself with these. Destroy as well as you can their power. And then the natural love for truth will play freely, and will be constantly acquiring strength.'

It may be that all this is well known to other parents, and that they have not had difficulties like mine. If however their case is like mine, they may find interest and instruction in these hints. I will only add that both my wife and myself, believing that these suggestions direct to the right course, have resolved to be more watchful and faithful in the two duties pointed out.

A PARENT.

FOR THE REGISTER AND OBSERVER.

NORRIDGEWOCK—FATHER RASLE.

There is a beautiful, retired spot, formed by a graceful curve of the Kennebec River a few miles above the village of Norridgewock, where the Norridgewock Indians once resided. They had a Catholic church there; and a church bell, brought from Canada through the wilderness, echoed through the forests in their native grandeur and glory, and sounded along the neighboring hills to call them to their devotions. A small man, with a keen black eye, had lived among them from the time of his youth; and had produced so great an effect by his Christian zeal and disinterestedness, which were not a whit less than the Apostle Eliot's, that he had made them a Christian society.

In after days the English conceived the idea that the Indians at Norridgewock were leagued with the French at Quebec against them. Father Rasle had now grown old, the white hairs were gathering on his head and the furrows on his brow, in consequence of the hardships he had undergone in their service. He was apprized, it is said, of his danger, and urged to move to Quebec. His reply was, 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus.' When the Indian village was attacked he fled to the cross and fell in the midst of his flock.

A few years since, a monument was erected to his memory on the spot. And now we are told that the hands of miscreants have demolished it.

We are no advocates for the Catholic religion; but we are advocates for Christian charity. And while such is the spirit cherished towards Catholics, we cannot help asking, and asking in earnest too, what we should do and how we should feel if such an outrage were committed by them against the Protestants. If the vilest Irishman should injure a monument erected over an Eliot, or any other eminent, devoted Protestant divine, the country would ring with the cry of persecution, and the whole Catholic denomination would be stigmatized as abetting the deed; while, on the other hand, such a thing as this is hardly known beyond the limits of a town, or, if known, is rejoiced in by multitudes, who are inconceivably more destitute of charity, than the Catholics, however erroneous we may deem their faith.

We are advocates for moral greatness wherever it may be found. And if there is any moral greatness which can be called truly sublime, it is the greatness of such a man as Father Rasle, who, in the spirit of a Christian, left the abodes of civilized men, the endearments of home, plunged into the depths of the wilderness in the vigor of youth, denied himself the common comforts of life, adapted himself to the Indians' mode of living, shared in their pittance, endured their scoffs, sympathized in their trials, persevered through good report and evil report, and grew gray, and finally fell in their service. And when more than a hundred years afterward the spirit of philanthropy and gratitude had reared a humble monument to his memory, it must indeed have been something worse than the Vandal spirit at Rome, that could have demolished it. We have not language strong enough to express our indignation at the deed, and pity for the degraded beings who are so dead to everything that is lofty, to everything like Christian charity, and common humanity, as thus to trespass on the province of the dead. No Indian would do it. Savages spare such monuments. It must be a kind of monsters in human form, neither civilized nor uncivilized beings, that would demolish or even deface a monument raised to such a character as Rasle's. We cannot think for a moment that any person in the vicinity ever deemed respectable could have done it. It must be a narrow-minded, satanic spirit only, and such a spirit, if there is anything like respect for the dead or the living, or regard for the law of the land, we trust the charity and good sense of the community there will bring to light and safely inclose within the walls of a madhouse or the state-prison, till it can be made to partake, if possible, of a little of the spirit of civilization and Christianity. The credit and character of the community where the outrage was committed, require it; respect for the dead, the cause of philanthropy and of Christianity demand it.

AUGUSTIN.

[From the correspondence of the Southern Religious Telegraph.]

GEOLOGY AND THEOLOGY.

In conversation with Prof. Uhlmann of Halle I declared my fixed belief that the Bible including both Old and New Testaments was the inspired and unerring word of God—'Delightful, said he, delightful, to have such a guide—if we could only believe so.' His theological lectures show a serious tone and an earnest spirit of investigation worthy of the subject, and very grateful to one who has just come out of the neighboring lecture-room of Wegscheider—and yet it it curious to hear from anybody ideas like the following. He was lecturing on the Mosaic history of the creation, and was upon the topic of its geological difficulties—'The different branches of human science are distinct from each other, and do not and cannot interfere. The laborers in each must let those in the others alone. If the Geologian should enter into the field of Theology and begin to take positions and draw lines of his own in conformity with his geological system, he must be shown the way out again into his own department. So also the Theologian has no business in the field of Geology. This straying off into other fields is in the highest degree unscientific. If one science is thus permitted to give law to, or to hamper another, what hope is there for a free developement? If the results of Geology should coincide with those of Theology, well and good; but if not, it is no concern of the latter.' Did it never occur to the learned German to ask whether one thing could be true in Theology, and just its opposite true in Geology? The Professor may have levelled the mountain to his German hearers, but to his American one, it remained there still. And this will, I fear, often be the case to American readers of German books. The jit of the difficulty has been left untouched.

IMPORTANCE OF ABSTINENCE IN YOUNG MEN.

To *young men* who have not yet been brought under the dominion of intemperate habits we address the urgent exhortation of this cause. Consider the immense responsibility that devolves upon you. It is not too much to say that the question, whether this nation is to be delivered from the yoke of death; whether the present march of reformation shall go on till the last hiding place of this vice shall be subdued; or else be arrested and turned back with the sorrow of beholding the vaunting triumph and the emboldened increase of all the ministers of wo which attend in the train of intemperance, rests ultimately with you. You compose the muscle and sinew of this nation. You are to set the example by which the next generation is to be influenced. By your influence its character will be formed. By your stand, its position will in a great measure be determined. You are soon to supplant those who have passed the state of life which you are now occupying. Soon the generation that is to grow up under the influence of your example and instruction, will have reached your place. Thus are you the heart of the nation. Corruption and debasement here must be felt in the extremities of the national body. Temperance will eventually expel, by its strong pulsations, the last remnant of the burning blood of drunkenness from the system, and carry soberness and health to every member of our political constitution. Are these things so? Suppose them exaggerations! Grant that the importance of your vigorous and unanimous co-operation in this work of reformation is unreasonably magnified; still how much can you do? Were our coasts invaded by a powerful enemy, come to ravage our cities, chain our liberties, poison our fountains, burn our harvests, and carry off youth into perpetual slavery—what could young men do? To whom would the trump of battle be sounded so effectually? Who else would feel upon themselves the chief responsibility for their country's rescue? What excuse could they find for supineness and sloth? Such is the enemy by which the country is already desolated. And now it is to the warm hearts, and the strong hands, and the active energies, and the powerful example of young men, that the dearest interests of the nation look for deliverance.—*Temp. Advocate.*

...from the attack; but to the spirit-drinker

PERSECUTION IN PRUSSIA.

Extract from a letter of Rev. A. Kawel pastor of one of the persecuted churches—from the London Evangelical Magazine for July.

His majesty the king of Prussia expressed a wish in a royal ordinance dated 27th September 1817, that the Lutheran and Reformed churches in his dominions should be united into one body; and endeavored to promote the same object by the introduction of the new liturgy in 1822. This liturgy was at first used only in the royal church at Berlin; but, having been received by many other congregations, which from time to time followed the example set them, it was commanded in 1830 that all, who had not previously done it, should without farther delay make use of it. Thus, the churches of the two confessions, the Reformed and the Lutheran, which had before had different liturgies, catechisms, &c., which were endeared to them by the usage of three hundred years, were compelled to give up their separate existence. This is a direct violation of the 7th, 10th, and 28th articles of the Augsburg Confession, as well as contrary to the Formula Concordiæ, the articles agreed on in Smalcalden, and a grievance to the consciences of those who adhere to the doctrines of Luther. Although they willingly acknowledge the good intentions of his majesty in his endeavoring to unite the two churches, yet they cannot consent to violate the solemn vows and promises made in baptism and confirmation; they cannot agree to depart from the doctrines of their fathers; they cannot use a liturgy which does not accord wrth their conscientious opinions. They wish for nothing more than to maintain without spot the confession of faith which their church has taught them; and this they have been forbidden to do ever since 1830. Those professors in the universities, and clergymen in the churches, who would not agree to use the new liturgy, have been suspended from their office as teachers in the church of Christ; and when they felt it to be their duty to break the bread of life in private houses, and administer the sacraments according to the forms used from the time of the Reformation, they were punished with imprisonment for so doing. Those of the laity who joined to sing, and pray, and read sermons in their own houses, were punished with fines; and those who had actively engaged in conducting such private services were imprisoned. These punishments were not inflicted because they had transgressed against any of the laws of the country, or because they had neglected or refused to pay the taxes required by the government, but solely and wholly because they would not exchange the liturgy, which has been used for three hundred years, for a new one, which implies in those who make use of it a consent to the union of the Reformed and Lutheran churches. They suffer, therefore, purely for conscience sake. They have often petitioned the king, the ministers, the consistory, and other authorities, for toleration, but in vain! Most of the congregations have no ministers; the children cannot be baptized, because those who ought to baptize them are in prison; and many fathers have baptized their own children with fear and trembling in this season of suffering and need, and have been sent to prison for so doing. The communion can very seldom be held, and that in the night, when a minister ventures in disguise to go among the people. They generally go at a time when no one expects them, and many wait for a year together without having an opportunity for partaking of the body and blood of Christ. The meetings for prayer in private houses are broken up by the police. At a place in the duchy of Posen, the police pulled the Lutherans by the hair of their head from their knees. The ministers dare not often venture to go among the people, as they are almost sure to be speedily sent back to the prisons which they had just left. Eleven ministers have been sent to prison in this way, several of them two or three times, for three months or more. They were committed to the common prisons of Breslau, Posen, and other places. Forty other persons have been sent to prison on the same charge, and a great number of heavy fines have been imposed.

Many read a sermon to their families every Sunday; others hear a sermon read privately; and almost all have now been deprived of the blessings of public worship for years.

EDUCATION.

The following interesting letter respecting the School at Hofwyl, of which we have given some account from the *Annals of Education*, is from that Journal, (Sept. No. anticipated).

EDITOR'S CORRESPONDENCE.

Hofwyl, June, 1836.

I have recently received a letter from Fellenberg, of which the following is a translation. I send it the more cheerfully for insertion in the Annals, because it will furnish not a few valuable hints in regard to defects in education, which are sadly common in the United States, as well as in other countries, and for which I am sorry that I cannot offer a better apology. I regret that any misapprehension of the Sketches of Hofwyl, should have given rise to the mistake which is here corrected. W. C. W.

TRANSLATION.

To the Editor of the American Annals of Education:

Sir,—The account you have given of my system of education, and of my establishments, in the 'American Annals of Education,' presents the most complete view which has yet appeared of my plans, and of the means which I employ for their accomplishment; and the numerous inquiries addressed to me in consequence, show me how extensively your work is circulated, in the old and new world. I venture, therefore, to request thut you will allow me to have recourse to it, in order to avert a danger to which we are exposed by an opinion to which this account appears to have given rise.

It would seem that it has inspired the hope that we can accomplish miracles, and remedy the evils resulting from all the mistakes which are still committed in education, even in the most civilized nations. The increasing number of requests which are made to me to receive pupils who were spoiled even to the foundations of their character, and sometimes in their morals, long before the idea was conceived of sending them to Hofwyl, obliges me to protest publicly against applications of this nature. These institutions ought to be preserved as an *asylum*, destined to receive, and educate in the best manner, children who still resemble those of whom our Savior said—'Of such is the kingdom of heaven;' and whom he deemed worthy of his blessing. Hofwyl should not be regarded as a *hospital*, for the cure of all those moral diseases, which are the necessary results of the errors of the middle ages, propagated from generation to generation to the present day; or of those produced by the faults of modern civilization. The amalgamation of these faults with ancient errors, only renders more dangerous the characteristic evils of institutions that persevere in those false principles which their predecessors have transmitted to succeeding ages, as a pious and unalienable legacy. It is desirable, therefore, to make it generally known that I have excluded from my establishments, many youth, corrupted in this unhappy manner; and that matured experience obliges me to refuse, with increasing precision, all pupils from foreign schools for whom application is made.

I have too often discovered that it is impossible for the pupils of institutions such as I have described, to comprehend, nay, *to avoid misapprehending*, the philanthropic character of Hofwyl; after having been accustomed to consider as tyrants, or as upper servants of their parents, the instructors whom they ought to respect and love as their second fathers, or their best friends. Pupils of this character have become completely strangers to that filial piety towards their guardians which my establishments ought to preserve conscientiously, and to cultivate with the greatest care. They consider teachers and pupils as opposite parties with distinct interests; or, at best, as rulers and subjects, the former seeking for power, and the latter having the right of resistance. They cannot understand our desire to act as parents, who seek to direct and restrain their children, in order to improve their character, and secure their happiness. They attribute to the lowest or the most sordid motives, all that is done to furnish an education truly Christian, and entirely disinterested, an education liberally provided for, in reference both to science and the arts. Pupils of this character often find their greatest pleasure in defeating all the efforts which are made for their improvement, instead of co-operating in them, and considering their own best interests as identified with the success of their teachers. In this manner, the purest atmosphere becomes infected by the very individuals on whom its purity ought to exert the most salutary influences.

In too many cases, the children who are sent to us, appear to have learned more of religious forms and opinions, than of the true spirit of the gospel. They do not seem to imagine that religion has any thing to do with education. It appears strange to them, that the Bible should be a subject of study in school; and some are even disposed to ridicule the idea of *lessons on the truths of religion*, and the duties it imposes. They are not sensible of any obligation to obey the precepts of our Savior in the daily concerns of life and in all their intercourse with their fellow men, and especially in that which exists between teachers and pupils; and their consciences appear to be inaccessible to the representations which are made to them on this subject. They seem to understand only positive laws and arbitrary punishments; and if they have not openly transgressed such laws, they consider themselves innocent, however great the pain they may have caused to others, however serious the disorder they have introduced, in direct contravention of that great precept of Christ, 'Do unto others as ye would that others should do unto you.' They think, very often, that their educators have no concern with any thing but their external acts—that they have nothing to do with their character and feelings, however perverted they may be,—and consider it enough if they 'break no rules.'

Such pupils regard their comrades either as strangers, towards whom they have no duty of Christian kindness to fulfil, or as rivals that excite their jealousy, with the exception of those whom they endeavor to gain as friends, or rather as accomplices. They are, therefore, equally incapable of understanding that spirit of fraternal kindness and mutual aid, which we endeavor to cultivate among them, as members of one family. The studies of those who are thus perverted, have become mere sources of torment to them—apparently in consequence of defective methods of instruction, and the arbitrary discipline by which they were enforced,—instead of being, as they should be, their greatest pleasure. Their comrades who are less perverted, appear to them only as spies, as traitors to their party, whom they think it necessary to restrain by threats if they are inaccessible to corruption.

Such pernicious perversions of mind and heart ought to be unknown here. Hofwyl ought to maintain the character imposed by its original design. Its atmosphere ought to be kept pure; and every individual should be excluded who cannot appreciate its character. It is only in this way that the object of all my offorts can be accomplished, in a course of action which is incomprehensible to those who are actuated by considerations purely mercantile, and are faithless in regard to all those virtues which give the only permanent value to human life.

We shall, therefore, receive at Hofwyl only those children for whose purity, and truth, and simplicity of character, we are furnished with the most satisfactory assurances, as well as for the co-operation of their parents in the accomplishment of our task. Every one that is brought to us without fulfilling these conditions, will be excluded from my institutions, without regard to the distance he has come; unless substantial reasons can be given for subjecting him to a trial (quarantine) sufficient to enable us to judge of the expediency of receiving him.

You will oblige me very much, sir, by inserting this statement, or something equivalent to it, in the 'Annals,' and by procuring its republication in the papers which have spoken of my establishment.

I am, sir, with great esteem,
most sincerely yours,
Eman'l Fellenberg.

Hofwyl, June 13, 1836.

FOR THE REGISTER AND OBSERVER.

ISAAC TAYLOR'S LIBERALITY.

In Mr Taylor's Memoirs of his sister Jane, he gives some account of four young ladies, daughters of a Dr S. then dead, and friends of Jane Taylor. They had been trained up to orthodoxy; but, after their father's death, they forsook it. He says:

'The mild and gentle spirit of their mother did not supply to these young women the loss they had sustained in the death of their father. They soon learned to pay too little deference to her wishes and opinions; and finding herself unable, by gentle measures, to control the high spirits of her daughters, she left them, with a faint show of opposition, to follow their own tastes. Her inefficient influence seemed rather to accelerate than retard their abandonment of all the principles—or prejudices, as they were fondly called, of their education. And so eager were they in the work of 'thinking for themselves,' that a very short time sufficed to establish them in the resolute contempt of every principle, they had received from their parents.' [Lovely daughters, to be sure! They must have had an excellent education.] 'The tendency of their minds to discard whatever they had been taught in matters of belief, was unhappily aggravated by their witnessing a general laxity of manners, and some flagrant scandals among the religionists, whose creed was already the object of their scorn.' [This is no very favorable view of the influence of Orthodoxy.] 'In addition to these unfavorable circumstances on the one side, these young ladies were exposed, on the other, to the most seductive influence from the connexions they had lately formed at a distance from home. Many of their new friends were persons at once intelligent, refined in their manners, amiable in their tempers, and perfectly versed in all the specious glozings of Socinianism. And Socinianism, only twenty years ago, was much more specious than it is at present. For, within this period, the course of controversy has deprived its professors of an advantage—so important to the success of infidel insinuations—that of having itself no defined or avowed principles to defend.'

'In the society of persons of this class, these intelligent young women quickly imbibed the spirit, and learned the language of universal disbelief, and whatever might have been their early devotional feelings, they became confessedly irreligious in their tastes and habits.' 'This change was but little obvious in the placid temper of Mira. She was, indeed, fascinated with the showy simplicity of this masked deism, and perplexed by its sophistries; but she thought and felt too much to be ever perfectly satisfied with the opinions she had adopted: her mind had rather been entangled than captivated.' [It is possible that they may have been irreligious in their tastes and habits, before they became such true Socinians!]

What a noble and enlightened mind this Isaac Taylor had! What a catholic spirit there was in him. How circumspect, wary and cautious he is in his writings. How fearful of wounding the feelings, and of disguising the faith of his brethren. How guarded he is against misrepresentation, slander and abuse. What a large acquaintance he has with Christianity and with the various sects of Christians. How free from bigotry and spiritual pride. What benevolence warmed his heart, when he thought or wrote of those, who had the abominable impudence to differ from him in their religious opinions.

From these extracts which I have made, to be a little more serious, I infer that Mr Taylor was very deficient in knowledge, or in something else of much greater importance. I suppose that he might have known that there was a difference between Socinianism and Unitarianism—and that there are Socinians as worthy the Christian name as he is. Could he persuade himself and hope to persuade others generally that all who rejected the trinity were devils incarnate? I should not have thought him worthy of this notice were it not for his connection with Miss Jane Taylor, whose works, for some reason or other, are much read and commended by, no doubt, the same denomination of Christians, whose faith and character are so grossly slandered in these memoirs. J. F.

Harvard, August 18th.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 8.

I have already gone as far as is consistent with the plan of these articles in describing the influence exerted upon the various classes of the Poor by this Ministry in its Pastoral Visits. In regular course, I must now speak of the moral importance of the Chapel. And this topic would properly require another series of communications. But the whole subject must be brought rapidly to its conclusion. The claims of our Public Worship must therefore be presented in a single statement. Limits so narrow will oblige me to give much of what I have to say in the shape of general remarks rather than that of particular details. I shall hope, however that these general remarks may be not only *consistent* with all the details that could be given, but really an extract and condensation from them.

Some seem possessed with the idea, that all the Poor need, as spiritual beings, is to be visited kindly from house to house. And they would suppose the accounts already given to embrace all that is needful or profitable to be done. On the contrary, I believe most strongly in the vast importance of the Poor having the 'gospel preached,' proclaimed to them, as they sit in the great congregation. This importance, indeed, presents itself to my mind as swelling out infinitely beyond my power of description. I will, however, just glance at a few particulars. What, then, are some of the benefits of Public Worship to the Poor.

1. It fills out the meaning and power of Holy Writ. The poor man is not compelled to read of the pleasures of the house of God while debarred from their experience,—of the songs of the temple without joining in their harmony,—of the prayers of the great Assembly, while the pulse of devotion in his own heart beats feebly and alone, unquickened by the fervent tones of the pulpit-service, and the sympathy of listening hundreds, whose souls are on these tones borne up to heaven. 'How amiable are thy Tabernacles, O Lord of Hosts!' The words are no *mockery* to him,—but he can add with the Psalmist, 'Blessed are they that dwell in thy house: they will be still praising thee!'

2. This Public Worship collects the Poor into one Family,—which visiting alone cannot do. What a softening thing to the differences and alienations of life, to bring men as one company of little children to the feet of the great Father, to thank Him for his goodness and supplicate his forgiving mercy,—yes,—and to supplicate in such language as this—'Forgive us our trespasses, *as we forgive those who trespass against us.*' The Poor of course, as well as the Rich, have their estrangements and enmities, and, like them, need to be humbled in the sense of their common guilt, and be reconciled to each other, as they desire and hope to be reconciled unto God. What a spectacle! Hundreds of families melted into one,—having no longer their separate apartments and yard-limits, (oh *what apartments* and *limits* oft-times with the Poor!) but collected in one dwelling,—where we hardly see even the relations of Father and Mother, Brother and Sister, except indeed, when alluding to the duties of these relations, but so many of the new-born offspring of God!

3. This Public Worship is a refreshment from, and joyful contrast to, the exhausting labors of the week. I would not have these labors done away. They tend to secure the highest, even the spiritual good of those engaged in them. But if their pressure were constant and unmitigated, they would crush the very powers, which, duly imposed and duly relieved, they strengthen and exalt. The Sabbath-day!—a blessing to all, but a blessing how especial and emphatic to the Poor! It is not only a relief from bodily toil, but a season of spiritual excitement. And, when the instruments of labor have, far over the earth, sunk down from their accustomed motions, and the sounds of business have died away, and leave the air unvexed and still for the Sabbath-morning, how gratefully the dews of Divine grace fall on the tired spirit of him who has, from day to day, been earning and eating his bread 'in the sweat of his brow!'

4. This Public Worship is a salvation from the tumults and revelings, the shouts and swearings, which every Sunday sees pent up in many a secret den of iniquity. Strive as good men may, plead as the spirit of all goodness may, hundreds of living souls will persist in *being vile;* below what would seem the lowest depth of their sin and wretchedness, still finding a 'lower deep.' Oh,—could many a man, who now walks happily through this fine city's fair and beautiful places, be led also through the city's dungeons and subterranean cells, where multitudes, of their own free purpose, imprison and chain their souls; could he hear, as he passed along, each shout of anger, each imprecation of vengeance; could he witness each savage blow, by which the features are disfigured, or covered with blood; could he observe, and pass through the midst of the scenes, to whose actual existence testimony is borne every Monday morning in our Police Court; he would be more wonder-struck in his passage, than if he had gone through every gloomy aisle in the catacombs of Egypt. And shall we allow these creatures, not only to ruin themselves, but to impress others, as yet innocent, into their diabolic service, taking advantage of their want of occupation on the Sabbath-day? Shall we suffer the *Lord's* day, by being an *idle* day, to become the chosen time when the monster, Sin, shall bring forth her horrid offspring? While the spirit of our God moves gently at our hearts, lifting us to the joys of heavenly communion, shall thousands be given over to the spirit of Evil, to the wiles of their 'adversary the devil, who, as a roaring lion, walketh about seeking whom he may devour?' If not, then let us have a Public Worship for the Poor.

5. While there are some *special* reasons showing the moral importance of the Chapel, the whole general argument for uniting the office of Preacher to that of Pastor remains precisely as strong in respect to the Poor as in respect to the Rich. And I might go on to remark, in the usual strain, upon the strong and natural connection between these two offices, and the aid they render to each other. I will only say, however,—our experience shows, that the *Visiting* to the Poor is carried out and made effectual by the *Preaching* to the Poor.

Where did the poor woman, in that narrow street, in that low leaky hovel, last see him who now visits her wretchedness? In the sacred Desk, with an open Bible before him, endeavoring to impress on her soul its eternal truths, its solemn and immutable sanctions. His presence darts new light on the letters then engraven in her heart. His familiar illustrations of the lesson he had given, now applied specially to her own case, place her duty boldly before her, and bind to it her conscience and her life.

And there, again, in that filthy lane, a young man is tempted to commit some sin, supposing the eye of detection does not rest upon him. He stops. Why? But the last Sunday, something was said, (it might have been a single phrase, a single word,—the Preacher did not suspect it would, like a winged arrow, pierce any heart)—which so troubles his conscience, that he hesitates a moment. He reflects. 'And do I think the *eye of detection* absent? Did he not tell me, in thrilling language, of the *eye of God*, always open in benevolence, yet always burning to the lowest depths of every soul's iniquity? And besides, he is himself coming soon to renew his admonitions with me face to face. Shall I meet him with crime in my hand, and shame in my face, and guilt in my eye?'—The last thought, perhaps, relaxes the muscles already strained for theft or violence. The arm drops. *One prison-cell is left without occupant.*

6. I wish to give very briefly some few instances in which the Chapel has, of itself, exerted a direct influence.

A little boy was tempted by some older boys to go away to play with them on the Sabbath. He remembered the Text of the last Sabbath: 'If sinners entice thee, consent thou not.' The Discourse had given a solemnity in his mind to these words,—and he refused.

A young girl attended at the Chapel, and heard a sermon preached at the close of the year. She was a girl of quick, harsh temper. This fault was touched upon. She was deeply affected,—went home, and declared her purpose to conquer her besetting sin. She did conquer it, and became kind and gentle.

A gentleman saw two girls, sisters, go out to walk, and, fearing they might expose themselves to harm, followed them. After stopping to converse in the street with some boys, they went into a shop. While there, the gentleman, looking through the window from the outside, saw the elder take privately a pair of gloves and offer them to the younger to keep. The little girl refused. When they got upon the side-walk again, the elder girl says reproachfully.—'Why did n't you take them?' 'Because,'—replied her sister,—'because *it is wicked*! My Sunday School Teacher told me so.'

A little girl, eight years old, who had lately commenced attending at the Chapel, began to pray at home one evening as the children were going to bed. She said to her brother, five years old, she 'would teach him to say his prayers in the morning.' The father,—a strong Infidel,—cried out angrily to her,—'What are you about there!' Yet his little child's hand, notwithstanding his exclamation, was upon his soul. Nor was that hand removed, till it had wrought such a *change* in his soul, that he himself commenced a willing attendance at the Chapel.

I will give but one more case, which shows the pleasure many of the children take in going to the Chapel.

A Mother told the Minister at Large, that her little daughter,—eight or nine years old,—was so delighted with the Chapel-instructions that she requested her parents to go. Not being attended to, she repeated her application,—and at length became so importunate that her father thought fit to punish her.

It is but a day or two since that I was conversing with a woman who most strongly felt the great benefits she had received from the Chapel. She said,—'It may seem foolish, but I can never pass by the door of that building without being tempted to drop a courtesy in reverence.'

I do not present these cases as giving any worthy idea of the whole beneficial influence of the Chapel. After the great *harvest* of its good fruits should be reaped, many such things would come in as the mere *gleanings*.

And I would now ask, in view of such considerations as I have been presenting, whether all, who look with a kindly eye on the improvement of their race, will not feel and express an interest in our Chapels for the Poor? It is well known that, the room in Friend street no longer answering its purpose, a larger and more convenient building is rising in Pitts street. Many have already given generous, *noble* aid in the work. Still we must ask for, and in some way attain more help. We will make no long exhortation,—preach no Charity-sermon to the public sympathies,—but simply ask all those who love our work, if they will not do something to cheer and help it on?

The old philosophers spent days and nights in weary search after the elixir which should transmute the baser metals into gold. But, let us thank God! we can use a nobler art and alchemy,—and change our gold into treasure for the undying soul! Let it not canker in our coffers, while such a use awaits and implores it!—What! shall we be wealthy in this world, and not care to be 'rich towards God?'

Spectator.

[From the N. E. Spectator.]

TERMS OF COMMUNION.

We consider that every one has a right to a seat at the communion table, who loves our Lord Jesus Christ in sincerity. The Bible no where makes baptism, or any outward sign, a condition of communion. The very act of communing is a public profession of religion. We are not opposed to baptism, or a formal connection with any particular church; and in ordinary cases, think that it is wrong for any one to commune who has not passed through these forms; but as our Savior has not made these absolutely necessary, we think it unchristian to have any close or exclusive communion. If any one loves Christ, he is bound to keep his commandments; one of which is,—'Do this in remembrance of me.' And if any such man has conscientious scruples against joining any existing local church, he as a member of the universal church, is bound still to commune at the Lord's table.

CHRISTIAN REGISTER.

BOSTON, AUGUST 27, 1836.

RELIGION IN ENGLAND.

Under this head we copied a few weeks since an abstract, in the *Christian Teacher and Chronicle*, taken from the *Congregational Magazine*, which purported to give 'the total number of Congregations, separate from the Established Church.' In that enumeration, the 'Presbyterians (Unitarians *mostly*)' are said to be 197. This is the only mention made of Unitarian Congregations. Nothing is said of Unitarian Baptists, Methodists and Independents. And our correspondent, whose communication we here subjoin, regards the enumeration of the Congregational Magazine as deceptive, which it certainly may be, though this did not occur to us at the time. We thank him for the details he has given on the subject.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—In the short notice copied into your paper a few weeks since from the Congretional Magazine, (an English orthodox publication,) giving some account of the various religious sects in England and Wales, there is an important error in stating the number of Unitarian Congregations, which, so far as your paper has given currency to it, I presume you will be glad to have the opportunity of correcting. For the knowledge of it, (and it seems in fact to have been a designed misrepresentation,) I am indebted to the 'Christian Teacher and Chronicle,' a Unitarian publication, a few copies of which have recently been received from London. You will remember that the whole number of Presbyterian Unitarian churches was stated to be 147, after deducting fifty which were called Presbyterian and not Unitarian—the number of both being only 197. But not only as to numbers are our brethren misrepresented—the impression is endeavored to be made that their charities, public and private, are not at all in proportion to their numbers, that their contributions for religious and benevolent objects, are paltry in the extreme, and bear no comparison with the splendid liberality of the established church, or any one of the dissenting sects in equal numbers. The sum of 3,400 dollars is set down as being all that these 147 churches contribute for 'Unitarian Missions and all other religious purposes.'!! Now it seems that the three Unitarian churches of Manchester alone, gave for the support of Liberal Christianity in 1835, (exclusive of many private charities,) for Sunday Schools, City Missions to the Poor, and other domestic missions and religious charities, the sum of *twenty three thousand dollars*. No boast is made of this, but it is probable that no three churches in that large city, can offer more substantial proof of zeal and fidelity in the cause of our common Master. According to the 'Teacher,' the number of churches (those in Scotland and Ireland of course not included,) is about *two hundred and fifty*, many of them of recent origin comprised under the different names of Baptist, Presbyterian, and Methodist; and these, it is added, taken as a whole, will not suffer from comparison in any important point of view, with any other denomination, not excepting even their 'aristocratic neighbor, the church of England.' We cannot understand what motive a writer could have in making such misrepresentations as have been pointed out, since they were sure to be exposed by those who were watching over the interests of pure Christianity in that country. They have doubtless, had the effect of misleading abroad, where it might have been supposed *facts* would not follow them, and the object may have been to discourage the friends of liberal christianity all the world over, by misstating their numbers, influence and liberality, in a country where, from time to time, such bright lights as Milton, Newton, Locke, Lardner, Priestley, and others, have written in defence of it, as if their writings had almost ceased to have the effect of convincing the understanding, or purifying the faith of their countrymen, and Unitarianism were gradually dying away. But it is true, as the writer in the Teacher observes, 'all is fair in the war waged against Unitarians; the end, not the means, is regarded; the designed end is to destroy them—the real end is more likely to be in their eventual triumph. Justice will be done them sooner or later, if there is a Providence.'—I trust these facts will be deemed by you worthy of public notice in justice to our transatlantic brethren, whose cause is our own, and whose fraternal sympathies *we* should cherish, and be ready to reciprocate in every way calculated to strengthen and advance the great objects of each.

Vindicator.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—I have almost daily proofs that the objects and operations of the Association need only to be known, in order to meet with general approbation. When it is seen that we are laboring to promote the interests of Christianity;—that, in common with other denominations, we are striving to do our part in the great and glorious work of diffusing abroad the truths and influences of the Gospel;—that there are spiritual wants in the country which we, and we alone, can supply;—that thousands will readily embrace religion in the form in which we present it, and in no other, and consequently without our efforts will live in unbelief, irreligion and sin, and go down to the grave unblessed by the revelation of Jesus;—when, I say, it is seen that we are thus laboring to diffuse the light and influences of heavenly truth, and build up the kingdom of Christ in the hearts of men, a sympathy is at once felt with us, and a disposition manifested to aid us in our work.

I have within a few weeks visited some of our Parishes in the County of Worcester. I was happy to find them in a flourishing condition. Ministers and people appeared to feel an increased interest in the subject of religion, and were ready to engage in every good work.

After addressing the Society of Dr Bancroft and Mr Hill at Worcester, several of the leading members spoke in favor of the objects of the A. U. A. and recommended our Tracts in the strongest terms;—as written with great ability, breathing a good spirit, being useful for family reading, and containing such a fund of valuable information on moral and religious subjects as cannot well be procured in a given compass from any other source.

Dr Bancroft, who was for many years President of the Association, addressed the meeting, and showed from his remarks the warm interest he still feels in its success and welfare. An Auxiliary Association was formed of about Seventy members. And it was thought the number would readily be increased to a Hundred. The Rev. Alonzo Hill was appointed Agent.

I addressed the Rev. Mr Allen's Society at Northborough. Mr A. expressed a strong sympathy with the objects of the Association, and urged upon his parishioners the importance of aiding them. They cheerfully complied with his wishes, and formed a large Auxiliary Association. Martin L. Stow Esq, was appointed Agent.

C. B. *Gen. Sec: A U. A.*

We understand that the Secretary has since addressed the Rev. Mr Huntoon's Society at Milton, and formed an Auxiliary Association, of which Deacon Samuel Adams is the Agent.

The Treasurer of the A. U. A. acknowledges the receipt of Thirty Dollars from the ladies of the Rev. Theophilus P. Dogget's Society in Bridgewater, to constitute him a life member of the Association.

FOR THE REGISTER AND OBSERVER.

THE SAILOR'S HOUR OF PRAYER.

By Miss D. L. Dix.

[*At Sea, Sunday morning, May 8th.*]

'Tis the hour of Prayer,—'tis the hour of prayer!
For morning breaks, and the breezy air
Just curls the crest of yon gathering wave,
As onward it comes our bark to lave.
O Sailor-boy, wake, and send up to heaven
The incence of praise for the blessings given!

'Tis the hour of Prayer,—'tis the hour of prayer!
The sun rises high, and the wind sets fair,
Broad swell the sails as in power and pride
They waft us swift o'er the surging tide.
O Sailor-boy, kneel, and with vows sincere
Render thanks unto Him who preserves us here.

'Tis the hour of Prayer,—'tis the hour of prayer!
Bright glows the west, and radiantly there
Beams the evening star, true hearts to tell
Of the dear ones left in the home loved well.
O Sailor-boy, chaunt the sweet vesper hymn.
And God bless thy soul, and preseve thee from sin.

'Tis the hour of Prayer,—'tis the hour of prayer!
The watch is set, and the charge all share;
Night's star-spangled banner waves widely unfurled
To curtain in rest the o'er-wearied world.
O Sailor-boy, sailor-boy, ere thou dost sleep,
Give praises to Him who thy soul shalt still keep.

'Tis the hour of Prayer,—'tis the hour of prayer!
The tempest rolls wild, and the red lightnings glare;
The thunders crash hoarse through the echoing sky,
And death and destruction are hovering nigh.
O Sailor-boy, now is thy hour of need:
At the throne of God's mercy in fervency plead.

'Tis the hour of Prayer,—'tis the hour of prayer!
The danger is over,—we banish all care;
And we list to the moans of the hurtling blast
Unappall'd, now its force and its terrors are past.
O Sailor-boy, kneel and add praise to thy prayers,
That the life may be blest which God graciously spares.

MR MADISONS'S JOURNAL OF THE CONVENTION.

The habitual industry and accuracy of Mr Madison, were qualities in his character, which of themselves would secure full confidence in his accounts of the doings of the Convention for forming the Constitution of the United Sates. It is gratifying however, to learn, not only what led him to the undertaking, but what sort of physical and mental discipline he subjected himself to, while he was preparing his work. Some curious particulars of this kind we learn from Mr Bancroft. In a note to his Oration delivered at Springfield on the 4th of July, he gives the following account received from Mr Madison himself, when Mr B. visited him last spring. Should Mr Madison have left in writing no particulars of the same kind, such a memorial as this should be preserved among others in a preface to his work.

'When elected a member of the Convention,' said he, and I use nearly his own words, 'I began to study

the character of the Amphyctionic Council and the leagues of antiquity; and I soon observed how meagre accounts of them had been transmitted to posterity. I resolved that the history of our own Federal Union should not be left to the same obscurity.' For this purpose he took notes in the Convention, from which he was never absent; he dined moderately, drinking little or no wine, and wrote till about dark. Then taking a short walk, he returned, drank tea, and wrote till bed time. Rising early, he continued writing till breakfast, and again after breakfast till the hour when the Convention came together! In this way he was able to keep up with each day's debate, and to write out the speeches and proceedings in full. He was not absent during one important scene. The work which he has prepared for the press, and which will fill three octavo volumes, contains the proceedings of the Convention, with the debates in the very words of each speaker. Every thing will be found there without partiality and without concealment.

Mr Madison delighted to bear testimony to the integrity of his colleagues. Stating with the greatest firmness the points on which he differed from Hamilton, he rendered ample justice to the latter. Indeed he was even anxious to be candid. 'The Convention,' said he, and every thing confirms the judgment, 'was the purest legislative body I ever knew. It is said there were parties; there were differences of opinion; but all the members were animated with a sincere desire to form the best federal government; and there were few whose previous views were not somewhat modified by the debates. It was the purest legislative body; personal considerations and party views mingled as little as possible in the discussion.'

I mention these details, because the value of the History or Journal is rendered incalculable by the fact that the events of each day were carefully and immediately written down. The volumes will have paramount historical authority.

Mr Madison attempted to gather memorials of the history of the Declaration of Independence. In this he declared that he had met with little success.

The Journal of the Convention is not the only historic monument which Mr Madison had left. He has left Journals of Congress in 1782 to 1784, and from his return to Congress in 1786 to the close of the Congress of the Confedracy.—His intimate correspondence with Jefferson, and Edmund Randolph, and others, exists; and I verily believe, that if it were all to be printed, there would not be found one single petulant remark, least of all, one single uncandid aspersion of his opponents.

TEXAS.

We here present the sequel of Benjamin Lundy's historical account of Texas, in connection with the ambitious aims of American citizens, and coming down to the Convention for forming a Constitution in 1833.

In this state of things, propositions were made by the government of the U. States to that of Mexico, for the purchase of the Texas country, with the view of incorporating it into this Union. The overture was instantly rejected by the Mexican authorities, as they neither possessed the inclination nor the constitutional power to alienate any portion of the territory of the Republic. Many of the newspapers in the United States now teemed with essays and remarks, tending to urge the acquisition of Texas by any practicable means; and the agent of the government was charged with intriguing for the purpose at the Mexican capital. The idea was also held out by the colonists, that the laws prohibiting the introduction of slaves could be easily evaded, and that they would soon be strong enough to declare and enforce the perpetuation of slavery (although it was abolished by the general and state governments) in that part of the country.—The emigration from the slaveholding States to Texas was thus accelerated, in the hope of eventually accomplishing this object. In order to counteract these efforts, the operations of the colonization system were suspended by law in the year 1830. A few troops were then sent to Texas, in addition to a small number previously stationed there, to prevent the illicit and contraband trade, the introduction of slaves, and to enforce obedience to the laws generally; but their number was insufficient for the purpose; and the regulations of the government were daringly and continually violated with impunity.

The native inhabitants of Mexico are almost to a man, opposed to slavery.—The system has been *totally* abolished in every section of the Republic, except in Texas. There it has been *prospectively* extinguished, as in Pennsylvania, New Jersey, and some of the other states of this Union. But, to explain more particularly the manner in which this was effected—the Constitution of the Mexican Republic, adopted in 1824, expressly provided that no person should, thereafter, be born a slave, or introduced as such in the Mexican states; that all slaves, then held, should receive stipulated wages, and be subject to no punishment but upon trial and judgement by magistrate. The Constitution of Coahuila and Texas, promulgated on the 11th of March, 1827, also contains this important article:—

'13. In this state no person shall be born a slave after this Constitution is published in the capital of each district, and six months thereafter, neither will the introduction of slaves be permitted under any pretext.'

On the 15th of September, 1829—the Anniversary of Mexican Independence—President Guerrero, in conformity to an article in the Federal Constitution empowering him to that effect, issued a decree totally and immediately abolishing slavery throughout the Republic. A change in the administration of the government took place soon after, and representations were made to the general Congress, setting forth that many of the slaves, introduced by the Texas colonists, were so extremely ignorant as to unfit them for freedom; and a dispensation of the aforesaid decree was granted, so far only as related to Texas. The former system was, of course, revived in that particular section of the country, and the slaves introduced *previous to the year* 1824, are still legally held as *apprentices*. The colonists then adopted the plan of taking slaves under *formal indentures* for long periods, (in some cases for ninety-nine years,) in order to evade the law. The State Legislature passed a law, as soon as these facts were made known to it, requiring the registration of all slaves that had been legally imported, and declaring that no indenture should, in any case whatever, be obligatory upon others for a longer period than *ten years*. It was also provided, by law, that all children of persons, thus in the condition of apprentices, should be free from the control of those who held their parents, at the age of fourteen years, and be placed by the municipal authorities under the care of suitable persons, to learn some useful trade or industrious occupation, and receive a portion of common school education.

About the beginning of the year 1832, a revolution commenced in the administration of the general government of Mexico. In the course of the ensuing summer, it was consummated so far as the state of Coahuila and Texas was immediately interested, and the government troops were all compelled to leave the colonies. The foreign settlers and traders united with the party opposed to the administration, in this case; and when the troops were expelled, the custom houses were all closed in that portion of Texas which was principally inhabited by foreigners. Nothing was then in their way, to hinder them from evading every law which they chose to disregard, and many of them expressed their determination to suffer no more government troops to be stationed there in future, if they should be enabled to prevent it, under any Mexican administration. For some length of time thereafter, the political affairs of the Republic were somewhat unsettled, and the colonists in Texas were permitted to pursue their own course, subject only to the civil authority of the State. This they exceeded no further than it suited their whims or their interests; and the laws, forbidding the introduction of slaves, the trade with the Indians in arms &c., and the swindling speculations in land, were considered by them as mere blank leaves in the statute book.

Among the settlers in the colonies, at this period, were some ambitious aspirants from the United States of the North, who having lost the confidence of the people in their own country, here sought a new theatre where they might press their claims to public favor and political distinction. These, with the large slave-holders, land-speculators, &c., were clamorous for the speedy adoption of measures to form a State government for Texas. The population of that particular section of the country was far less numerous than in Coahuila;—and, consequently, their influence in the state legislation, and means of obtaining lucrative offices, were very limited. All hopes of a voluntary cession of Texas to the United States by the Mexican government, were now at an end. Therefore, unless the measure of establishing an independent State, separate from any district containing a large native population could be carried into effect, their views of political aggrandizement would be thwarted, and it would also be impossible to carry out theirs schemes of slave-holding, &c., when the government should determine to enforce obedience to the laws. The idea was entertained, that an 'independent State,' under the confederated system, might stand upon its 'sovereignty' and nullify the decrees of the general government, to suit its purposes. This doctrine was promulgated throughout the Texas country, and embraced by a considerable portion (perhaps a majority) of the colonists, who were mostly from our slave-holding States, and easily induced to believe that their pecuniary interests would be eventually promoted by the change, as proposed. Many of the substantial settlers, however, were opposed to the measure at the time. The most of those who had taken lands, and honestly engaged in improving them, evinced no desire for its speedy adoption, as the burthen of supporting a state government must fall with its heaviest weight on them; and being, generally, persons in middling or low circumstances, and having but recently established themselves in business there, they would be scarcely able to bear it. The office-seekers were principally men of little or no capital; engaged in no enterprises; would be subject to slight taxation, if any; and, of course, they had nothing to lose, but every thing to gain, from the success of the proposed measure. And by their clamorous efforts, with the aid of the speculators and extensive slave proprietors, they succeeded at length in calling a Convention, to draft a State Constitution for Texas, in the early part of the year 1833.

WORCESTER.

We visited a few days since, for the first time, in company with some of our friends, those two important institutions in Worcester, namely the Library of the Antiquarian Society and the Massachusetts Lunatic Hospital.

The loss sustained by the Antiquarian Society by the death of Mr Baldwin, the late Librarian, is irreparable. At least the person is not known who could in all respects fill his place. He was indefatigable in his searches after the curiosities of literature and was constantly adding to the library some precious book. The acting librarian Mr Fisher exhibited to us many rare books and manuscripts, and showed himself skilled in bibliographical knowledge.

The Hospital we viewed with admiration. Its perfect cleanliness within, the thorough manner in which it is ventilated, the neatness of the grounds and the abundance of their production from the labor of the patients of the institution, cannot but make a highly favorable impression upon every visiter. We were deprived of the pleasure of seeing Dr Woodward, who was not well enough to receive us in person; but we could form a tolerably correct opinion of his bearing towards the lunatics, by the manner in which the assistant physician conducted himself towards them. He met them as equals, introduced many of them to us as we approached near to them, and among others to one who regarded himself as the owner of the buildings and grounds, who expressed his pleasure at our visit, and courteously invited us to come again.

The physician who attended us, showed us not only the whole arrangement of the building for the males, but also exhibited to us the records of the institution, full of exact details, from which the condition of the Hospital may be ascertained at any moment. We felt fully assured from the reports of the Hospital which have been published, of the full success that had attended its operations; but it is a satisfaction to have the confirmation of actual inspection, the means for which were thus voluntarily offered.

CENTENNIAL CELEBRATION.

At a general meeting of the ALUMNI OF HARVARD UNIVERSITY, it was resolved, that on the 8th day of September next, the date of *two hundred years* since the origin of the Institution, to which our country so largely owes its honor and its happiness, there shall be, besides the services which the government of the College may direct, a dinner of the Alumni, at which the presence of all who have received degrees at the Institution, in course or out of course, academical or honorary, is desired.

The price of the Tickets for the dinner will be made as moderate as circumstances may permit, and will not exceed the sum of two dollars. Any extra subscription, for the purpose of reducing this price, which any of the Alumni may feel disposed to proffer, will be most acceptable; as the desire of very many to partake in the entertainment may exceed their ability to contribute to its cost. If more money be obtained than is wanted for this purpose, the balance will be given to the College Library, or to such other object as the Alumni may, on the day of celebration, designate.

In order that the number may be ascertained, for which provision is to be made, those who intend to unite in the Festival are requested to send notice, *without delay*, to R. C. WINTHROP, Sec'y of the Committee, Boston.

Harrison Gray Otis, William Sullivan, John Pierce, Charles H. Atherton, Francis J. Oliver, James Jackson, Daniel A. White, Samuel P. P. Fay, Parker Cleaveland, Loammi Baldwin, Luther Lawrence, Lev'tt Saltonstall, James Savage, Benjamin Merrill, William D. Sohier, Jacob Bigelow, James C. Merrill, Henry Codman, George Hayward, Jos. G. Kendall, Charles P. Curtis, Peleg Sprague, John R. Adan, Pliny Merrick, Henry F. Baker, William H. Gardiner, Samuel A. Eliot, Sidney Bartlett, Samuel B. Walcott, Alexander Young, Josiah Quincy, Jr., Thomas K. Davis, Robert C. Winthrop, Oliver W. Holmes, Thomas Hopkinson, Edw'd Wigglesworth, Thomas W. Dorr, Edward Blake, John G. Treadwell, Samuel H. Walley, Jr.,—*Committee of Arrangements.*

ECCLESIASTICAL.

Installation.—On Wednesday, 10th inst. Rev. John Jennings, late of Beverly, was installed pastor of the Bapstist Church and Society in Grafton, Mass. Sermon by Rev. Mr Stow, of Boston.

Rev. Mr Blagden—The council called to consider Mr Blagden's request to be dismissed from the pastoral charge of the Church in Salem street, refused, we understand, to recommend his dismission.

Baptists in Virginia.—There are in Virginia 25 Associations, 478 churches, of which 113 are destitute of pastors; 232 ordained ministers and 44 licentiates; total number of communicants, 58,988, of whom, 3,278 made a profession during the past year. We have heard the number of colored members estimated by the well-informed ministers in that state at about one half of the whole.

The whole amount of disbursements made by the above named Societies is $11,144 78; of this sum the Association paid $3,289 35: the Education Society $4,662 45 and the Missionary Society $3,192 98.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MISS MARY ELIZABETH DEAN.

I am well aware that obituary notices are often regarded as mere matters of course, and consequently are seldom read with interest. For this reason I have usually declined laying before the public a transcript of my own feelings in regard to departed friends. But my recollections of the subject of the following remarks, since her death in March last, have been so interesting and profitable to myself, that I have indulged the hope that some notice of the manifestations of the power of religion exhibited in her life and death might be both interesting and profitable to others.—Mary Elizabeth Dean, was the daughter of Dr Ezra Dean of Biddeford Me. She was born July 15th 1809. In regard to the characteristic features of her mind and heart manifested in early life, I learn, from those then most intimate with her, that she was, from a child, apparently of a very mild and amiable disposition. I say apparently, for, when she began to compare her feelings with the purity of God's holy law and spotless character, and with the mildness and uniform kindness of her Savior, she sometimes complained of her own hasty and irritable temper, a complaint arising from the elevation of her aims and the purity of her standard, and the inward struggles to which she was subjected by an extremely nervous temperament, rather than from any manifestations of irritability apparent to others. She was blessed with great bouyancy of spirits, which, as she advanced in life, settled down into quiet, constant and pervading cheerfulness. One of her most prominent traits was an open frankness; there was in her character nothing covert in word or deed—in look or manner—no disposition to conceal her own faults or misdeeds. She was distinguished for great tenderness of conscience, deeply alive and delicately sensitive in regard to feelings and motives as well as in regard to words and actions. She was remarkable for her perseverance in whatever she undertook, seldom if ever commencing a work in which she did not persevere until she had accomplished it. She was of a considerate turn of mind, thinking before she spoke, and consequently never involving herself or others in difficulty by rash words. She was of a forgivng disposition, not only avoiding difficulties and contentions herself, by her extreme tenderness in regard to the feelings of others, but ever striving to produce reconciliation between parties at variance, ever striving to be a peace-maker among her friends and neighbors. She manifested a more than usual degree of sympathy for the distressed, by her willingness to sacrifice her own comforts and anticipated enjoyments, that she might alleviate their distresses and promote their happiness. She was fond of useful employment, ever industrious, ever wishing to do good. In short, her character was not so much marked by any one prominent trait standing apart from and rising above all others, as by a beautiful and almost perfect and well balanced developement of all the various capacities of the mind, and affections of the heart and unreserved devotion to duty. In regard to her tastes, she was fond of retirement, of silence and meditation, reserved in large companies, arising not so much from diffidence as from true humility, a fear lest she should appear to be forth putting; but with her in timate friends ever free and social and cheerful. She was peculiarly fond of nature. She looked upon it through the medium of christianity and with the eye of faith read its revelations in regard to her God. A retired walk in the silent grove, culling here and there a flower, admiring its beauties and raising her thoughts to God the former of the flower, communing with nature, with her own spirit and with her God was to her a source of much greater delight than the ordinry amusements in which young ladies are usually interested.

Such was Mary Elizabeth Dean in her earlier years. Such was she when, upon being settled in the Christian minstry over the Second Parish in Saco with which her father's family worshipped, I became acquainted with her. She appeared to me at once as a person who bid fair, if spared, to be one of the excellent of the earth. Modest, unassuming, yet open and frank, ever ready for every good work, ever active and persevering in all her efforts, deeply interested in religion itself and in every effort to increase its power and extend its influence. She became at once an efficient and devoted Sunday school teacher. Possessing a happy faculty of interesting her young charge, of exciting and guiding their enquiries and of making deep, and as we trust, lasting meral impressions. It was within a year, I think, after my settlement, that she called upon me to converse upon the subject of making an open profession of her faith in the Lord Jesus. In this and some subsequent conversations I was gratified to find her well grounded in all the essential truths of the Gospel. She wished to take this step not in consequence of any sudden excitement or recent calamity. Her wish was the result of deep thought and long cherished reflection, of much careful examination of her heart and of the sacred scriptures accompanied by much fervent prayer. I well remember asking her whether she had been influenced in her wishes by a fear of the consequences of sin. Her answer was, 'the thought has never occurred to me. I have looked only at the character of my God, which has appeared to me so truly lovely that I have felt myself under the strongest obligations to love and serve him. I have looked at the transcending and all-embracing and self-sacrificing love of Jesus, and have felt myself drawn by the strong cords of love and of gratitude to give myself up to him to be moulded in all my feelings and habits and charcter by the principles and spirit of his religion.' Such was in substance her answer. Her feelings upon the subject of religion were deep and strong, but she was not inclined to trumpet them forth to the world, nor yet to enlarge upon them in her more private intercourse with her friends—they were too sacred in her own mind to be desecrated by being made the subject of free conversation. She enjoyed them—she cherished them—but it was by silent communion with her own spirit—by a communion of meditation with her Savior—by a communion of prayer with her God. She cherished them not merely that she might luxuriate upon them and lose herself in raptures—she cherished them as the divinely appointed means of strengthing and feeding and keeping alive religious principle—of nerving her to withstand temptation and perform duty. The peculiar features of her religious character were love—and devotion to duty—all-confiding and self-devoting love in regard to her heavenly Father and her Savior, all-embracing and self-sacrificing love to mankind. These were accompanied by a freedom from all spiritual pride—from all religious pretentions—by a self-distrusting humility in regard to herself.

In April, 1835, the first symptoms of that disease, which finally terminated in her death, made their appearance. From the commencement, she felt her danger and that the event was doubtful; but she looked upon all the various circumstances of life in the light which is shed upon them from eternity, and regarded sorrows as well as joys, sickness as well as health but as the various influences which God had ordered for her spiritual training.

Her disorder proved to be a pulmonary consumption, which, as is frequently the case with that disorder, continued along for sometime with great variations—at one time bringing her low and exciting the fears of her friends and then raising her up and giving them hope, till at length it proved victorious over her constitution, and she closed her life on the 6th of March, 1836.

It may perhaps aid us in understanding her religious feelings, and heighten in our estimation the value of the principles by which she was governed and sustained—if we select a few extracts from a private diary or Journal kept for some time by her.

'Sept. 2d, 1835. For the last three months I have been unable to write in my Journal on account of sickness. I have been brought low,—friends have hardly expected that I should recover. It would have been as pleasant to me had I not. I placed myself in the hands of my Heavenly Father to do by me as seemed good in his sight. I was willing to leave this earth and all it contained that was dear to me, for I had faith in God and in his promises and hope that I should meet again those I left behind—or I was willing to live—yea, even desirous of it, if I could in any way, by precept or by the silent influence of example, advance Christ's kingdom upon earth. But I feared my weakness, that if God should see fit to raise me again to health I might sin against him or cause others to sin. Still I had faith to believe that strength would be given to me according to my temptations and trials, if I ardently sought it. God has again restored me to comparative health and strength. May the life which he has spared to me, be spent in his service. May the lessons I have learned during my sickness, never be forgotten. As I go forth again into the world to mingle with my fellow beings, may I watch my heart with still greater diligence, that it lead me not into sin—that in the excitement occasioned by worldly interests I forget not God. Hear my prayer, O Father.

Oct. 4th, 1835. Our heavenly Father through his infinite mercy has preserved me through another week and has continued to give me health and strength. The inquiry naturally arises how have I spent this week?—in subduing my passions—in learning to serve God more faithfully—in kindness to those around me—in bearing patiently every trial and withstanding firmly every temptation. I have not done all this. In return for God's goodness to me I have sinned against him, and perhaps have caused others to sin. How weak are human resolutions,—how easily are the strongest of them set aside by the temptations of the passing moment! I pray God that he will give me strength to pass this week in a better manner, more submissive to his will, more patient and forbearing to those around me.'

From these extracts, which enable us to look into the very heart and learn the thoughts and feelings which pervade and employ the hours of retirement, we learn that religion, its principles and spirit had become inwrought into the very texture of the soul; that for her to live was to manifest the life of religion; to breathe was to breathe forth the spirit of the gospel. After writing the last extract which I have made, her health became so feeble that she was not able again to resume her pen. She occasionally employed herself with the needle. But her apparently most interesting occupation was reading in the New Testament. For some weeks before her death she could read but a few moments at a time. A large portion of these hours were passed in silent meditation, and in this way she prepared her mind to bear with uncomplaining patience the days and nights of great languor and severe pain to which she was subjected. Perhaps no one was ever subjected to greater pain than she endured during a part of her sickness; but she bore it all with uncomplaining patience. Yet so truly humble was she, that she never suspected she was manifesting this virtue—but was often expressing her fears lest she was too impatient, lest she should murmur and repine, and her surprise that her friends and her physician thought her possessed of patience and fortitude. At times her situation was such that the excitement occasioned by the sight of friends caused excruciating nervous pains, and she saw but few. At other times she was glad to see them and conversed as freely and as calmly about her expected departure, as she could have done if she had only been conversing about an expected journey. Many of her remarks to her sisters and friends might be repeated. One idea she seemed to dwell upon with pleasure—that perhaps the spirits of the departed might be employed by God upon errands of mercy to their friends on earth. It had always given her pleasure to serve and do good to every one around her when she was in health, and on one occasion she expressed to a sister full delight in the thought that perhaps she might be employed to minister to her and other friends even after she should have entered the world of spirits.

On Wednesday March 2d 1836, Rev. Geo. A. Williams was ordained as Pastor of the Second Parish in Saco. On that occasion I received from Miss Dean a request to visit her on the following day, in company with the newly ordained Pastor, for the purpose of administering the ordinance of the Lord's Supper. We went to her chamber—she had assembled there a few of her most intimate friends—members of the same church—that as her greatest attachment to them, her greatest enjoyment with them had been connected with religious associations and exercises, so she might take leave of them in that most touching ordinance which reminds all of dependence upon the mercy of God in Christ Jesus for salvation. We assembled there, we united in the observance of the ordinance of the supper. And a truly affecting scene it was. There sat bolstered up in her easy chair our sister, pale, emaciated, unable to speak louder than a whisper, perfectly conscious of her situation, with the expectation of spending but a few days more on earth; yet calm and even cheerful, sustained by the promises and hopes of that Gospel which had been sealed by the blood of Christ. But she was the only unmoved person in the room, her eyes were the only ones not suffused with tears. And how could it be otherwise? It seemed almost like having among our number a sister spirit from another world—never did that ordinance seem to my mind so important, so touching, so nearly related to our spiritual improvement and to the eternal world. Our sister partook that she might derive strength to sustain her during her few remaining trials; we partook for the same reason, to derive religious strength, reminded by the circumstances of our partaking of that world of spirits, to prepare us for which this ordinance was appointed. Our sister has gone to the world of spirits, where she no longer needs these means of spiritual progress—where she is admitted we trust into the immediate presence of her Savior and no longer needs the elements of remembrance. I trust that all who then partook will ever remember the scene with interest and profit. The hymn with the reading of which our observance of the ordinance closed was selected by our sister. It was that beautiful hymn of Doddridge so appropriate to her peculiar situation, beginning 'Ye golden lamps of heaven! farewell.' From this time Miss Dean lingered until Sunday March 6th. Her weakness was however so great, that she conversed but little. She had previously with much apparent pleasure directed various little presents to be set apart and marked for her various friends, and seemed to have only one earthly desire remaining, and that was to see her father and a brother who were absent. In this wish she was gratified Her brother arrived only fifteen minutes before her death; she knew him and distinctly pronounced his name. She distinctly bade her friends good bye, good bye all. Her father said, we shall meet again. She said yes, yes. An hour before her death she seemed very much distressed and said once, why dont I go—When she saw them weeping around her bed, she seemed distressed, and said, why do you weep. But at length she became easy.—And while in the full possession of her senses and without distraction by pain she sweetly fell asleep as we trust to awaken to brighter and holier scenes than this world affords. I leave this account to speak for itself and will not add reflections of my own.

Portland, Me. J. W.

FOR THE REGISTER AND OBSERVER.

DEACON PHINEAS ALLEN.

Died in Medfield on Saturday, Aug. 13th Mr Phineas Allen at the age of 72. He has been a member of the First Congregational Church in that town about thirty-nine years, and for the last eight years, one of its active and respected deacons. He has been permitted by Divine Providence to behold a numerous posterity. He has left six sons and a daughter, all of them heads of families, excepting one son, whose health, after he had completed his education for the ministry, unhappily failed in the prosecution of his professional labors. Mr Allen educated three of his sons at Harvard College. The eldest of them is the well known and highly esteemed clergymen in the town of Northboro'. The father had the satisfaction of seeing his children settled in life, as active, useful, and respected members of society; and of being comforted, as was the ancient patriarch, by the presence of several of them around his bed in his last days. He had lived to see a great number of grandchildren; and he enjoyed the sight of them. His bodily activity, though somewhat impaired for the few last years of his life, was continued till its close. His mental faculties also were preserved. His powers both of body and mind were kept in repair by constant use and occupation. It is true, that, of late years particularly, he had been occasionally subject to distressing ill turns. In his last sickness, which was of about a fortnight's duration, there was much of bodily distress for him to suffer; and he bore it with exemplary patience. After a few days from the first sudden attack of disease, his own impression respecting the result was the same as that of his physician and his family;—that it was his final sickness. 'My mind,' he said, 'is calm and comfortable as ever,' and he mentioned it as a subject of gratitude. Mr Allen was twice married. He survived his first wife but a few years. He lived happily with her for almost half a century, and to her maternal counsel and care her children were deeply indebted. His second wife, the worthy widow, who survives him, will have the satisfaction, even in her loss and sorrow, of reflecting, that by her care, activity, and affection she has administered relief to the gathering infirmities of her husband's old age, and comforted him in its ills and sorrows.

Mr Allen was a lover of hospitality and a lover of good men. He had a great respect for the religion of the Gospel; for its institutions: and for the clergy. He showed it in various ways; in one, which is particularly agreeable to a clergyman, by remembering other calls and other claims besides his own, and therefore, by making moderate demands upon his pastor. His quick step, his eager salutation, and his useful service will be missed and mourned in his own family, in the families of his children, in society, and in the church. It becomes us, however, to be thankful that he he had strength given him to leave his affectionate valediction with his wife, and his paternal blessing on his children and grandchildren It is our privilege, as Christians, to rejoice amidst losses and trials in the assurance, that with the dissolution of the earthly tabernacle we may connect by our Faith the living spirit's release from the infirmities and imperfections of mortality. J. A. K.

INTELLIGENCE.

Texas and the United States.—The following official correspondence shows that the rash measures contemplated by Gen. Gaines in relation to our military operations on the frontier have been checked by the President, and that the General has received a gentle rebuke from the Executive. The language of the President respecting the strict neutrality to be preserved by the United States with regard to the contest between Mexico and Texas, though tardy, is such as must commend itself to all who regard the honor of the country, and we hope that such prudent counsels will reign as will rescue us from any national conflict with Mexico.

NASHVILLE, Aug. 6.

POSTCRIPT—MILITARY.

Gen. Gaines's Requisition.—We delay the publication of our paper to a latter hour than usual, for the purpose of laying before the public the documents with which we have this morning been furnished by the Governor.

From the letter of the President it will be seen that the patriotic and able Volunteers, many of whom are now on their march to the place of rendezvous, are again subjected to a severe and mortifying disappointment.

War Department May 4th, 1836.

Sir,—Major General Gaines, to whom the command of the western border of Louisiana has been assigned, has notified the Department that he has called upon your Excellency for a Brigade of Militia, the whole, or as many of them as practicable, to be mounted.

I am instructed by the President to request your Excellency to call into the service of the United States the number of militia which have been or may be required by Gen. Gaines, to serve not less than three months after their arrival at their place of rendezvous, unless sooner discharged.

Very respectfully, your obed't serv't,
LEWIS CASS.

His Excellency N. CANNON, Gov. of Tennessee, Nashville, Tennessee.

War Department, July 25th 1836.

Sir,—Major General Gaines has apprised this Department that he made a requisition upon your Excellency for a regiment of mounted gun-men for the service of the United States.

Copies of the despatches received from Gen. Gaines have been transmitted to the President of the United States, who will issue such orders upon them as he may think the circumstances require. Meantime I have the honor to inform you that, in order to prevent any inconvenience or delay, in the event of the confirmation of Gen. Gaines's requisition by the President a disbursing officer will be ordered to proceed to the State of Tennessee with the necesary funds.

Very respectfully, your most obed't serv't,
C. A. HARRIS, Act'g Sec'y of War.

His Excellency N. CANNON, Gov. of Tennessee, Nashville, Tennsseee.

The above letters from the War Department having been enclosed to the President by the Governor, the following was received in answer.

Hermitage, Aug. 6 1836.

Sir,—I have received your letter of the 29th ult. and the 4th inst. accompanied by the copies of communications which were addressed to me on the 4th of May, and 25th of July, by the Secretary of War, and also, accompanied by your Proclamation of the 26th, founded on the requisition made by Gen. Gaines, bearing date of the 20th of June. The documents referred to in the communication to you of the 25th ult. from the War Department, have not yet been received. The obligations of our treaty with Mexico, as well as the general principles which govern our intercourse with foreign powers, require us to maintain strict neutrality in the contest which now agitates a portion of that Republic. So long as Mexico fulfils her duties to us as they are defined by treaty, and violates none of the rights which are secured to it by our citizens, any act on the part of the government of the United States, which would tend to foster a spirit of resistance to the government and laws, whatever may be their character or form, when administered within her own limits and jurisdiction, would be unauthorised and highly improper. A scrupulous sense of these obligations has prevented me thus far from doing any thing which can authorize the suspicion that our government is unmindful of them, and I hope to be equally cautious and circumspect in all my future conduct. It is in reference to these obligations that the requisition of Gen. Gaines in the present instance must be considered, and unless there is a strong necessity for it, it should not be sanctioned. Should this necessity not be manifested, when it is well known that the disposition to befriend the Texans is a common feeling with the citizens of the United States, it is obvious that the requisition may furnish a reason to Mexico for supposing that the government of the U. States may be induced, by inadequate causes, to overstep the lines of the neutrality which it professes to maintain.

Before I left Washington, Gen. Gaines intimated to the Deparment of War that some indications of hostilities from the Indians on our Western frontier had been made, and that, if it became *necessary*, he would make a call for the militia. He had also informed the Department of his ill health, and asked for a furlough to enable him to visit the White Sulphur Springs. I directed the Secretary of War to grant him the furlough, and to inform him of the appointment which had been made of the 10,000 militia under the recent volunteer act; and if the emergency should arise which would make it necessary to increase the force under his command, that a thousand volunteers in Arkansas, and another in Missouri, raised agreeably to this act, would be enrolled and held ready for the service.

This force, aided by the portions of the dragoon regiments that would be stationed in that quarter, and those of the regular army already there, were deemed amply sufficient for the protection of the frontier near to the Indians referred to. There are no reasons set forth in the requisition which the General has since made upon you, to justify the belief that the force above enumerated will be insufficient, and I cannot therefore sanction it at the present time. To sanction that requisition for the reasons that accompany it, would warrant the belief that it was done to aid Texas, and not from a desire to prevent an infringement of our territorial or national rights.

I deeply regret that the Tennessee Volunteers, whose prowess and patriotism are displayed so promptly on all occasions that threaten the peace or safety of their beloved country, have been called out on this occasion without proper consideration—they can for the present only be mustered into the service and discharged. If there are funds appropriated out of which they can be paid, an order to this effect will be given.

The ten thousand volunteers authorized under the late act of Congress are intended for one year's service, and must be employed to meet all necessary calls for the defence of our frontier borders. Should there be occasion for a greater number on the western frontier, the call would be made on Ohio, Kentucky, Indiana and Illinois. There is, however no information to justify the apprehensions of hostilities, to any serious extent, from the western Indians. Should a necessity arise, the volunteer Brigade from East Tennessee will be ordered to the Western frontier as soon as their service can be dispensed with where they are now employed.

I would barely add further, that the authority given you by the order of the 4th of May having been satisfied by yielding to the requisition of Gen Gaines, a new authority from the Department of War was necessary to authorize you to comply with that of the 28th June. The Government of the United States having adopted in regard to Mexico and Texas the same rule of neutrality which had been observed in all similar cases before, it was not to have been expected that Gen. Gaines should have based this requisition for additional military force on reasons plainly inconsistent with the obligations of that rule.

Should Mexico insult our national flag, invade our territory, or interrupt our citizens in the lawful pursuits which are guarenteed to them by the treaty, then the government will promptly repel the insult, and take speedy reparation for the injury. But it does not seem that offences of this character have been committed by Mexico, or were believed to have been by Gen. Gaines. I am, very respectfully, your obed't serv't, ANDREW JACKSON.

His Excellency N. CANNON, Governor of Tenn.

P. S.—Before closing this letter, the documents referred to by the acting Secretary of War as having been transmitted to me, have been received. A. J.

FOREIGN.

London papers have been received to July 23th and Liverpool to the 25d.

England. The bill for reducing the Stamp duty on newspapers, had passed to a third reading in the House of Commons. The duty on English papers is to be a penny a sheet, and on Irish papers three farthings. It is expected to go into operation by the 1st of September.

The Post Office arrangement between Great Britain and France has gone into effect. Postage may be paid in either country, on letters destined to any part of the other; or it may be paid, by the depositor of the letter, to the frontier, leaving the residue to be paid by the receiver.

Spain.—The accounts received from Bayonne, say the English papers, confirm the news of the retreat of the Christinos before Fontarabia on the 12th, accompanied, however, by a report that General Evans was severely wounded on the 11th.

The Sentinelle de Pyrenees of Bayonne, of the 14th inst. contains the following:—'An order of the 6th, communicated by the Commander-in-chief, General Villareal, to the depots of prisoners in Navarre, says: 'Ten officers of the highest rank shall be immediately shot for every Carlist officer who may from and after this day be shot by the Christinos.' In pursuance of this order, ten officers from the depot at Guembe, in Navarre, have been put to death for an officer who had been shot by the Christinos. A letter of the 9th, from the head quarters at Villafranca, says, 'Gomez's division, now composed of 8000 men, continues its march. Espartero fearing, no doubt, that he would be cut off by Sanz, has returned to Vittoria. According to all probability, Sanz has continued his march to join Gomez.'

Intelligence from Bayonne to the 12th inst. states that on the 11th Gen. Evans attacked Fontarabia, which was stoutly defended by the Carlists. He succeeded in gaining possession of the Capuchin Convent, and of a wood at a small distance from the town, from whence his soldiers could attack the enemy with apparently no danger to themselves. In the course of the night the town was reinforced by a large body of Carlists. So early as four o'clock in the morning the firing was renewed, when the British troops were forced to abandon the convent, and the Carlists succeeded in firing the wood in which they had entrenched themselves. This was the signal for retreat. The Christinos fell back upon Guadaloupe, where Gen. Jauregui arrived in time to cover their rear with fresh forces. No attempt, however, was made to renew the engagement up to 12 o'clock. By an official report published by the Carlists, the Christinos are reported to have lost four hundred men in killed and wounded. The same document represents the loss of the Carlists as inconsiderable, from fifty to sixty killed and a few wounded.

HEBREW LEXICON.

[Copied by request from the American Baptist.]

Mr Editor,—I am one of the many who long desired to see a finished specimen of Professor Roy's 'Hebrew and English Critical and Pronouncing Dictionary.' The desired specimen is now before me; and it pleases me well. Its definitions are concise and explicit, and commonly sustained by appropriate references. Its etymology is rarely fanciful, always plausible, and generally certain. In his criticism, our lexicographer, so far as I have noticed, is never ostentatious, seldom gratuitous, and often very judicious and helpful. His pronunciation (whatever may be said of its accuracy and uniformity,) is unusually thorough; extending not only to all the words of his Hebrew stock, but also, generally, to such words, *Arabic* as well as Hebrew, as occur in his definitions. —The typography, too, is remarkably fair; the letters being perfect, and the impression clear. In fine, that Mr Roy's Hebrew and English Dictionary, should it be completed according to this specimen, will, in several respects, excel any one now extant—especially in the facilities it will afford to learners of the sacred language, is the candid opinion of

WM. PARKINSON.

N. B. 500 pages of this work are now printed, and the whole will be published in about six months.

SUNDAY SCHOOL TEACHER NO. 2

Published this day, No. 2 of the Sunday School Teacher and Children's Friend—

—On hand—

A very large collection of Books for Juvenile and Sunday School Libraries. BENJ. H. GREENE,
124 Washington St. 2t a 27

REMOVAL.

CHARLES WHITE, respectfully informs the Physicians, his friends, and the public, he has removed to No. 230, Washington St., four doors south of Summer St., and nearly opposite his old stand.

C. W. returns his most grateful acknowledgements to the Physicians, and his friends, for their past favors, and hopes, by strict personal attention, as heretofore, to Physicians' prescriptions, and to the compounding and delivery of Family Medicines, to have a continuance. 6w a 27

CLASSICAL SCHOOL IN CAMBRIDGE.

WANTED an Instructer for a small private School, to teach the usual branches of English Education and modern languages, and to prepare pupils for College. Application may be made to the first of the undersigned, in Cambridge, or to either of the others at his office in Boston.

THADDEUS W. HARRIS,
J. T. BUCKINGHAM,
SIDNEY WILLARD.

Augt. 24, 1836.

cover from its attack; but to the spirit-drinker

POETRY.

[From the [London] Christian Observer.]

WHAT IS HEAVEN?

I once adressed an infant group
  And asked them what they thought of heaven.
Alas! man's loftiest wing doth stoop;
  Marred are his thoughts with earthly leaven.

Each brought, to swell that unknown joy,
  What most did please his infant will:
Some favored hope, some loved employ;
  But all, though fair, was earthly still.

Heaven, said a lip that echoed sweet
  The bliss that gemmed a joy-fraught eye,
Heaven is a place where all things meet
  Of loveliest bloom in yonder sky:

The wood, the stream, the upland fell
  By ever vernal breezes fanned,
With landscape bright, and shady dell,
  All gladden that celestial land.

Nay, said a voice of solemn sound,
  Heaven is a temple vast and high,
Where ceaseless anthems echo round
  A boundless star-crowned canopy.

Heaven, mused a contemplative child,
  Is thought's own world, unvexed by care:
Sweet are the hours by thought beguiled,
  And I may think forever there.

No, 'twere not good to be alone,
  Shouted a voice of social joy:
Heaven is a banquet round a throne,
  A hallowed feast of sympathy.

Heaven is the native home of love,
  Echoed a note attuned to woe;
And sweet 'twill be to join above
  The friends we loved and wept below.

And one did speak of prayer and praise;
  And one of sighs forever fled;
And each did bring some gem to raise
  Those mansions of the sainted dead.

And heaven was pure, and heaven was calm;
  And woes were past, and sins forgiven:
Nor wanting was the radiant palm,
  Or harp, to crown the joys of heaven.

Yes, Savior! all delights are there
  That ear can list, or eye can see;
But that which maketh heaven so fair—
  Oh! 'tis to be fore'er with THEE.

S. C. W.

BIOGRAPHICAL.

MRS HEMANS.

Extract from the Electic Review for July.

Felicia Dorothea Browne—that was her maiden name—was born in Liverpool, Sept. 25, 1793. Her father was a merchant, at one time of some eminence, but who, having engaged in too extensive speculations, became involved, and, in consequence of reverses, retired, with his family, into Denbighshire. Her mother, whose family name was Wagner, is stated to have been of Italian descent, although the name is German. She is described as a very accomplished and excellent woman; and to her, Felicia was indebted for her intellectual and moral training, the fruits of which she survived to enjoy in an 'overpayment of delight.' She died at Bronwylfa, St Asaph, early in 1829.

Brought up in a secluded region where the romantic varieties of sea and mountain scenery are beautifully combined, Felicia, at a very early age, began to display a susceptibility of those impressions of the sublime and lovely in the features of the material world, which exerted so marked an influence upon the tone of her mind and feelings. 'While yet only in her sixth year, she took to the reading of Shakspeare as her favorite recreation; and such was the retentiveness of her memory, that she could repeat pages of his most striking scenes, as well as many passages from our best poets, after little more than a single perusal.' This early love of poetry naturally gave birth to imitative efforts; and, in the words of her friend, Mrs Lawrence, 'she added another example to the rare and splendid one exhibited by Lord Byron, of a precocious mediocrity which shot forth subsequently with all the vigor of genius.' A volume of her childish poems, with designs of her own, was published by subscription, at St Asaph, in 1806, when she was, consequently, in her thirteenth year.

'When some critic, 'expert in breaking a butterfly upon a wheel,' had launched out, in the oracle of the age, against these childish effusions, their little Author was put to bed for several days, weeping and heart-sick of vexation and disappointment. This was the first and the last time she tasted the bitterness of criticism; and this castigation (justifiable only by Dr Parr's penal code, and his often expressed opinion of its salutary results,) *was* beneficial: it repressed a facility which might have been dangerous or fatal.'—*Mrs Lawrence's Recollections*, p. 291.

The discouraging effect could not have been very deep or permanent, since, we are told by her Biographer, this little volume of her infantine productions, 'was in the course of the four succeeding years, followed by two others, which evinced powers gradually but steadily expanding, and which were received with increasing favor by the admirers of poetry.' None but those who have seen the volumes of letters she received from individuals the most distinguished in the literary world, 'can imagine,' says Mrs Lawrence, 'the praise and homage that were offered to her, and this while she was still young.' All this was enough to intoxicate a romantic and beautiful girl yet in her teens; and any judicious friend must have trembled for the result. Gay, sanguine, and inexperienced, she appears to have given away her heart to a red-coat; and in her nineteenth year, was married 'to one who could never appreciate her,'—Captain Hemans, of the Fourth Regiment.

'In the ages and situation in life of the parties, there was no disparity; but every prudential consideration forbade their union; and her mother assented to this unfortunate attachment, it is said, only because she dreaded for Felicia the fate of a beautiful elder sister who had died very young of consumption. It is known that the estrangement which ensued, arose only out of one of the least blameable sources of such conventional separations; either from the pressure of worldly cares, or the utter incompatibility of habits and feelings. But whatever censure may be attached to it, must not rest upon Mrs Hemans, for, upon her mother's death, her offer to rejoin her husband was rejected. After this, and indeed from the year 1828, they met no more. On this subject, it is believed, she hardly ever spoke; never unless a few words burst from her under the pressure of recent vexation. . . . . She never complained, but what she suffered from this or other ills, might be gathered from her harassed, feverish countenance,—from the paroxysms of beating of the heart in almost audible pulsations, which used to seize her (as one of her children said,) 'after she got her letters,' and which gave melancholy indication of the lurking malady which was so soon to declare itself. She never complained, but what she felt may perhaps be traced from her picture of disappointed tenderness in her own 'Properzia Rossi.'

—'Tell me no more, no more,
Of my soul's lofty gifts! are they not vain
To quench its haunting thirst for happiness?
Have I not loved, and striven, and failed to bind
One true heart unto me, whereon my own
Might find a resting place, a home for all
Its burthen of affections? I depart
Unknown, though fame goes with me. I must leave
The earth unknown.—Yet it may be that death
Shall give my name a power to win such tears
As would have made life precious.'
Records of Woman.'

In the Biographical Memoir, the subject is slurred over by the statement that, unfortunately, Captain Hemans's health, having been undermined by the hardships he had endured in the disastrous retreat to Corunna, and in the Walcheren expedition, was so broken up as to 'render it necessary for him, a few years after their marriage, to exchange his native climate for the milder sky of Italy,'—leaving his wife, as it should seem, to bring up and educate their five boys as she could. We are no friends to the too common practice of exposing domestic details to the public eye: but if biography is to answer any worthy purpose, no facts ought to be withheld by a false delicacy, the knowledge of which is necessary to place the character delineated in a just light, and to give a monitory force to the tale of misfortune. Better that public curiosity should remain altogether ungratified, than that what purports to be a biographical memoir should be given, in which the main and governing circumstances of the individual's history are concealed.

The literary pursuits of Mrs Hemans rendering it, in the smooth phrase of her Biographer, '*ineligible* for her to leave England,'—that is, to accompany her husband to Italy,—as if she could not have pursued them as well in that country as North Wales!—she continued to reside with her mother and sister at a quiet and pretty spot near St Asaph. There,

'in the bosom of her family, entirely devoted to literature, and to the education of five interesting boys, in whose welfare centered all the energies of her mind and heart, she

'Trod in gentle peace her guileless way,'

and won more and more on public regard and estimation. . . . From this studious seclusion were given forth the two poems which first permanently elevated her among the writers of her age; the 'Restoration of the Works of Art to Italy,' and 'Modern Greece.'"—*Memoir*, pp. xiii. xiv.

The latter of these appeared anonymously in 1817, but had the advantage of being put forth by the fashionable Albemarle Street publisher, and immediately attracted the favorable notice of Lord Byron, of Shelley, and of Bishop Heber. It was noticed at the time in this Journal, with cordial praise as a production of 'genuine talent and feeling'; and had the sex of the Author been detected by the Reviewer, it is probable that a still warmer tribute of commendation would have been awarded to the skill and vigor of genius which could impart a sustained interest to the simple and obvious reflections suggested by the trite, though stirring theme, and pursued through a hundred and one stanzas of descriptive and sentimental verse. In 1819, appeared her 'Tales, and Historic Scenes,' in Verse; to which the name of the Author was attached; a volume which was described, in the notice given of it in our pages, 'as highly creditable to the taste, and fancy, and extensive literary information of the accomplished Writer,' whose talents, it was remarked, were certainly of no common order, and had been successfully cultivated. Other productions now flowed from Mrs Hemans's pen in rapid succession. Besides the volume just mentioned,

'The Translations from Camoens; The Prize poem of Wallace, as also that of Dartmoor; The Sceptic; The Welsh Melodies; The Seige of Valencia; and the Vespers of Palermo; may all be referred to this epoch of her literary career, and are characterized by beauties of a high and peculiar stamp. With reference to the two last, it must be owned, that if the genius of Mrs Hemans was not essentially dramatic, yet they abound with high and magnificent bursts of poetry.'—*Memoir*, pp. xv., xvi.

The period to which these publications belong, her Biographer supposes to have been 'probably the happiest period of her life.' Cheered and animated by the applause now unequivocally bestowed upon her poetical efforts, she continued to occupy herself with literary pursuits, in an uninterrupted domestic privacy. Her talent for acquiring languages was remarkable. She was well versed in German, French, Italian, Spanish, and Portuguese, and had some knowledge of Latin. Her preference for German literature has already been mentioned, as well as that she considered her intimacy with the treasures of that language as having imparted an entirely new impulse to the powers of her own mind.

'About this time were composed some of those inimitable lyrics,—more especially 'The Treasures of the Deep,' 'The Hebrew Mother,' 'The Voice of Spring,' and 'The Hour of Death'. . . . which will find a response in the human bosom till the end of all time.'—*Memoir*, p. xviii.

MISCELLANEOUS.

UNPACKING OF AN EGYPTIAN MUMMY.

On Friday evening, June 3d, Mr Pettigrew undertook the task of bringing to light, after the lapse of perhaps thirty centuries or more, one of the inhabitants of ancient Egypt, before one of the most crowded assemblies ever within the walls of the Royal Institution. The mummy is one brought by the late Mr Salt, from Thebes, and purchased by Mr P. at a sale of Egyptian antiquities, a few months since. It had three cases, a painted wooden one in contact with the body, an outer coffin, and a sarcophagus of sycamore wood. This, which was of an oblong shape, is of exceeding interest, for it is covered with hieroglyphics and pictorial representations, in various colors. One of these represented the deceased conducting the boat of the sun, (the emblem of this deity, Phra, being seated in the centre, under a canopy formed by the snake Ureus, ornamented with the mitre, typical of the upper regions,) and steered by Horus, the son of Osiris. Mr P. remarked that Horus was always the steersman of the boats, and he thinks that Horus, or Hor, is the origin of the Greek Haron or Charon, and perhaps Har-one, the living Horus. Another singular representation on the sarcophagus, was illustrative of the deceased throwing off this 'mortal coil,' and standing established; this being represented by the corporeal man, painted red, falling to the mother earth; and the spiritual part, painted blue, with the hands extended to the heavens. The whole case was entirely covered with hieroglyphics, many passages of which Mr P. read off, from which it was apparent that the embalmed individual was a priest concerned in the libations, that his name was Osiri, that he was the son of a priest of Ammon Ouonofri, who was the son of a priest Oukkonso, who was the son of a priest Horseisi; that his mother's name was Mashr-se. The lecturer pointed out some curious variations as to the manner in which the name of the deceased and of his mother was spelt: occurring, in the former case, in no less than five different ways; and in the latter, in three several modes. The inside of the painted coffin contained various figures, connected with the Egyptian mythology, and prayers offered up to the various deities, for the deceased Osiri. They ran in this manner—'Open the gate of Heaven, open the World, open the gate of the region to Osiri.' At the foot of the case, Isis was painted, embracing the feet and a line of hieroglyphics, expressing—'This is of Isis, who embraces thy feet.' At the bottom of the case was a very spirited representation of the deceased, as a mummy, on the back of Osirian, or Sacred Bull, who was galloping off with the body. Mr P. gave various interpretations of the characters, and proceeded to unfold the mummy. The bandages were exceedingly numerous, very clean, applied in the neatest manner possible, and extended to, perhaps, not less than 2,000 yards. Several inscriptions were found upon the bandages. The pitchy matter occasioned the bandages to be very firmly fixed to the body, and, the time allotted to the meeting being quite exhausted, Mr P. was able only to make out one side of the head, which appeared in perfect preservation, and clearly exhibited the features of the ancient Egyptian's countenance. The viscera had been removed from the body, by the incision in the left flank, as described by Herodotus, and the various parts were found upon the body and between the legs, separately bandaged, in a complete state of preservation.

[From Dr Humphrey's Tour.]

BRITISH PARLIAMENT AND AMERICAN CONGRESS.

English travellers have commented with great severity upon the disgraceful personal altercations which sometimes take place in our Representatives' chamber, at Washington. And you would think, from the strain of their remarks, that they were the more horrified, on account of never having seen, or heard of any thing like it, at home. But disgraceful as the scenes sometimes enacted in the American Congress are, it would be easy enough to find their parallel in the journals of the British Parliament. Indeed, if I may judge from what took place, during the month that I spent in London, I find myself constrained to believe, that there are more personal quarrels in Westminster, than in Washington. There was one duel, at least, growing out of a shameful political squabble, between an English and an Irish member. It is true, no harm was done, in the gallant exchange of shots which settled the quarrel; and bloody duels may have been more frequent between members of Congress, than between members of Parliament. Of this, however, I am very doubtful. At any rate, in a little more than a week, while I was there, no less than three personal quarrels took place in the House of Commons, of so serious a nature, that the parties were brought up, like so many waspish and sulky school boys, to be reprimanded by the speaker, and compelled to make concessions, and settle their differences on the spot. This state of things called for the severest animadversions, as well it might, from the public journals, on all sides. It is ridiculous, then, for Englishmen to go back and make up such rueful farces at us, as semi-barbarians in our halls of legislation, when the case is at least as bad, in their own country. Such miserable squabbles are as disgraceful there, as they are here; and it would be a great improvement there, and here, and every where, if in all cases of this sort, the powder and lead, and the speaker's reprimands, could all be genteelly commuted, for 'forty stripes save one.'

In regard to the party virulence and mendacity of the political press, in times of high excitement, I had supposed that the evil might be greater, under our free institutions, than under the British monarchy. But looking into their daily papers, for a few months, convinced me that I was mistaken. If they sometimes cut up their opponents in a more scientific and gentlemanly style than our political fencers are wont to do, they better understand the more coarse and savage forms of haggling and torture. If they are better acquainted with their own classics, so they are with their own billingsgate. For rabidness of invective, audacity of misrepresentation, malignity of inuendo, and vulgarity of personal abuse, nothing in this country, I am sure, can surpass, if any thing can equal, the political spawn, that is daily thrown off in that. I was often amazed at the concentrated power of the old, iron-handed Saxon, to crush and annihilate every thing that comes in its way; and could not but deeply lament, that so noble a language should ever be prostituted to the basest of purposes.

PLOUGHING BY STEAM.

'Some experiments were tried on Friday week at Red Moss, near Bolton, in this county, in the presence of Mr Handley, M. P. Lincolnshire, Mr Chapman, M. P. for Westmeath, Mr Smith of Deanston, and other men interested in agriculture, with a complete and very powerful steam plough, constructed by Mr Heathcote, M. P. for Tiverton. About six acres of raw moss were turned up in a few hours, and turned up in a most extraordinary style; sods eighteen inches in breadth, and nine inches in thickness being cut from the furrow, and completely reversed in position, the under surface of the sod being placed exactly where the surface had been before. The possibility of ploughing by steam has thus been established, though, as the employment of the steam-plough, in preference to one drawn by horses, will depend on the comparative cost of the two powers, and on that of the implements used, and as there are not at present any sufficient data for judging what the difference of cost will be, it is not possible to say how far steam is likely to be applied to this department of agriculture. The plough of Mr Heathcote, though a very powerful machine, appears to us to be much too complex and costly for common agricultural purposes, though we have little doubt that it might be used not only with effect, but advantage, in reclaiming large portions of moss land—such as the bogs of Ireland. Indeed, it is the opinion of Mr Heathcote himself, that it would not at present answer to employ it in reclaiming a smaller portion of bog than 1500 or 2000 acres, though it may probably be cheapened and simplified, so as to make it ultimately useful on a smaller scale.'—*English paper.*

GIRAFFES.

These animals recently arrived, among others, in England, from Egypt, are thus described in a London paper.

The Lords of the Treasury having kindly granted permission for these interesting animals to be released from the usual period of quarantine, they were landed at Horselydown yesterday morning, at three o'clock, and safely conducted to the grounds. They consisted of a male giraffe, two years old, standing 15 feet high, the largest of the three; the other two are about 15 months old, considerably smaller, but stand 11 feet high to the top of their heads. They are extremely active, docile, and apparently in perfect health, and are beautifully spotted. They are attended by three natives of Abyssinia, who came from Egypt with them. They are young men, one particularly of prepossessing appearance and manners, who conversed freely in the Arabic language with Lord Prudhoe, and expressed his gratification at his visit to this country. The balloon, which ascended the preceding day, was a subject which appeared to surpass all others in their imaginations, and they declared their belief that no human being could make the ascent without the aerial machine being tied to the beard of the Prophet! The giraffes are at present exhibited under a marquee, but a very spacious building is almost completed for their permanent accommodation. We are informed that the vessel which brought them over had her middle deck cut away for their accommodation; sand was placed on the bottom of the hold, and the animals were fed from the upper deck. Mr. Warwick, who was sent out expressly to bring them over, has fulfilled his mission with great ability; he had in charge 30 head of animals and birds, besides the giraffes; amongst them are 4 fine ostriches, 3 jerboas, 14 demoiselles, 2 foxes cubbed in one of the pyramids, &c.

RANDOLPH AND THE SLAVE TRADER.

Randolph, eccentric and passionate abroad, was uniformly kind and generous at home. His slaves loved him with the strongest affection. The return of 'Massa Randolph' from Congress was always greeted with the utmost demonstrations of joy. A slave-trader once called on Randolph, and not making known his purpose, he was invited to dine with him. At dinner the trader glancing round upon the servant in attendance enquired his price of Randolph, informing him at the same time that he was engaged in the slave-trade. It happened that the slave in question was one of Randolph's favorite servants. The enraged Virginian sprung from his table, and shook his skeleton finger furiously at the 'soul-driver.' 'Leave my house sir!—leave it instantly sir! Am I to be insulted at my own table?' The wretched slave-trader saw that he had no time to lose. He fled from the house and mounted his horse. Randolph called hastily for one of his own horses, and seizing his pistols set off in full chase after him. The dealer in human flesh looked back and saw the skeleton figure of Roanoke, like Death on the pale horse, close behind him. 'Off my grounds, you rascal!' screamed Randolph in his shrillest tones, levelling his pistol full at the head of his affrighted guest. The fellow plunged his spurs into his horse, and rode for his life over fence and bush, hill and hollow, until he had left behind him the territory of the Lord of Roanoke.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

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CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duedocimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

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